

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

JACKSON, MISS., April 25, 1935

NEW SERIES
VOLUME XXXVII. No. 17

Who's Who and What's What

Dr. Finley F. Gibson of Louisville, Ky., is assisting in a meeting at Waxahatchie, Texas.

Dr. J. C. Massee is conducting an evangelistic campaign in the Baptist churches of El Paso.

Dr. C. S. Gardner, now of Richmond, Va., will preach the commencement sermon for Furman University, Greenville, S. C.

Missionaries W. E. Allen and wife of Brazil will be back in the U. S. A. next year on furlough. He is one of our Mississippi representatives.

Dr. W. S. Wiley, pioneer Sunday school man of Oklahoma, died March 30. He was one of the founders of Oklahoma Baptist University, and leaves a son and daughter active in the Lord's service.

After fifty years the speakers at the Louisville Seminary commencement will be members of the class of 1885. Among them are Dr. W. T. Lowrey, Dr. E. M. Poteat and Dr. J. R. Sampey. There are nine surviving members of the class.

Secretary Wallace of the Department of Agriculture in urging an appropriation to enable tenant farmers to own their own farms, says, "The South is fertile soil for communism among the share-croppers. The cure is not violence nor restriction of speech, but to give these people a stake."

The Arkansas law legalizing liquor by the package was proclaimed by the liquor advocates as being the ideal attainment in that line. Now it develops that it opens up more business for the bootlegger because the latter can sell in smaller quantities than the licensed houses. There is only one way to control liquor and that is to prohibit its sale and enforce the law.

Churches sometimes have corns on their feet. Personally we do not suffer from this affliction, but we have done so in younger days, when we had more vanity than common sense. Corns, as many of our readers know, are a callous growth on the feet or hands caused by constant rubbing and irritation. It is a way nature has of protecting itself against abuse that might otherwise produce serious injury. But they are troublesome articles to carry around with you. You can generally tell when somebody is afflicted with this ailment by his unnatural walk. Walking in this case is accompanied with more or less pain. But how does a church get that way; and how can you know that this is its affliction? It is this way: a church tries to bind its own feet and avoid walking in the wide path of world evangelization and cooperation in all the denominational work. And the next thing it knows, it is limping along the road. In resisting the appeals for larger service it has sought to protect itself by such callouses. And the next thing you will hear from it is complaints and crying against the boards and institutions. They will tell you they don't like the way the work is carried on. They will begin to question the scripturalness and orthodoxy of the brethren. It is simply an effort on the part of diseased and abused feet to protect themselves in their own narrow ways.

In Ohio the sale of liquor is legalized, but the Governor says that two-thirds of the liquor consumed is sold by bootleggers and that the business is controlled by racketeers.

The Junior and Senior B. Y. P. U. of Hickory Ridge church have had a very profitable week in the study of the Manual taught by Rev. A. W. Talbert and Miss Shannon Thames. The unions have been reorganized.

Mr. A. E. Ray, a princely brother in the Lord, passed away at his home in Alcorn County recently. He was a staunch Christian and faithful member and leader in the work of Hinkle Creek church. His home was the symbol of Christian hospitality and his heart and hand were in every good work. The Lord comfort and bless his wife and children.

A young people's revival is in progress at Clinton this week. The services are largely in the hands of students of the two colleges, who will emphasize the deepening of the spiritual life. Rev. Leo Green, a recent graduate of Mississippi College, is the speaker at the morning and evening services.

Friends of Dr. E. N. Walne, long-time missionary in Japan, will regret to know that he is seriously ill, having retired from his life work in Japan. He may now be addressed at 1717 Oxford St., Berkley, California. He went out from Mississippi College in 1887. His father was many years mission secretary in Mississippi.

Rev. Marcus A. Price passed away at his home in Ruston some two weeks ago, at the age of 75. He was a remarkably virile man and loyal minister of the gospel. Yielding in middle life to a call to the ministry he gave himself and all he had to the Lord and served Him joyfully. He leaves three sons and three daughters, one of whom was married to P. I. Lipsey, Jr., in 1927. His widow also survives him. To all these we extend sincere sympathy.

The poem which has the refrain, "The tide is sure to win," has good scriptural support. For does not John say in the beginning of his gospel that "the light shineth in darkness and the darkness overcame it not." It is true the translators had difficulty with that word translated "overcame," but that is clearly what it means, and not "comprehended" as in King James Version or "Apprehended" as in text of the American Revised. It means the light has always won and will always win in the contest with darkness. There is another interesting place where the same word is used (John 12:35). Here Jesus says to His captious hearers "Yet a little while is the light among you. Walk while ye have the light that the darkness overtake you not," overwhelm you not, overcome you not. The idea is the same as in John 1:5. We are never fighting a losing battle when we are fighting against sin and ignorance and darkness. There are times when we may be temporarily befogged by earth's dust storms. But the Sun always wins. When we are fighting for right we are fighting for God and with God. Battles may be lost but the war will be won. He shall not fail nor be discouraged till he hath set judgment in the earth. The only person who loses in the fight for God is the one who quits. In your steadfastness ye shall win—and the stake you will is your soul.

Dr. Truett will be in a revival meeting in Tuscaloosa from April 29 to May 9.

A telegram from Dr. Frank Tripp urges that all contributions to the Hundred Thousand Club be sent to Dr. Gunter by April 30.

Every church in Mississippi should elect one or more messengers to the Southern Baptist Convention in Memphis May 15-18. Every church contributing any amount to the Southwide objects is entitled to one messenger, and one additional messenger for every \$250.00 contributed to the Convention within the past year. These messengers must have a certificate from the church clerk.

Florida Baptist Witness honors the new addition to the faculty of Stetson University, Prof. P. I. Lipsey, Jr., by giving his likeness full first page space, and commendation in other pages of the paper. In addition to his work at Stetson as teacher of Journalism and director of publicity, he will have a department in the Witness on "Looking at the World," in which he will give his interpretation of world events.

Dr. D. M. Gardner of First Church, St. Petersburg, Fla., not only believes in having the state Baptist paper to go into every home in his church, but he believes in giving to the papers the best products of his heart, brain and pen. Let him that hath a vision tell the vision, and for the Lord's sake stop talking about somebody blowing his own horn. Such talk is hardly consistent with the spirit of Christianity.

Pastor G. M. Coe of Humble, Texas, writes that brother L. S. Cole of Marks, Miss., was recently the preacher in their revival meeting, one of the greatest in the history of the church. There were 78 additions, of whom 72 came by baptism. Brother Cole was formerly pastor of this church and the members were glad to have him back for the meeting. The good work goes on since the meeting closed; fifty more in Sunday school with the prospect of being doubled by May 1st. Mr. D. H. Blackmon led the singing and Miss Ella Mae Magness was pianist.

Rev. Jacob Gartenhaus preached three times in Jackson last Sunday and spoke to the Protestant Minister's Conference on Monday morning. He was with Pastor Ferrell at Griffith Memorial in the morning, at a union service at First Church in the afternoon and with Pastor King at Calvary Church at night. At the night service quite a number of Jews were present, including the wife of the Jewish Rabbi. Brother Gartenhaus believes that there is no other name under heaven whereby men must be saved but the name of Jesus, and that this means Jews and Gentiles, all races and colors. He believes in the good will and brotherly love that is produced in us by the Spirit of God and the gospel of the Lord Jesus Christ. He has no sympathy with that group of religious nondescripts who cavort about the country on the self-announced mission of destroying race and religious prejudice and believe in reducing all religions to a common denominator. He believes that in Christ Jesus we are one and that the middle wall of partition is broken down by the cross of the Lord Jesus Christ. Pray for him and support his work in every way you can.

Sparks and Splinters

Pastor J. R. Nutt recently welcomed 90 new members, 64 by baptism at Lufkin, Texas, results of a meeting in which G. L. Yates preached.

Two deacons were ordained at Gallilee, Copiah County, Sunday, April 14. Dr. R. B. Gunter preached the sermon and a good one too. The two brethren were Julius Hickman and L. H. Miller, both good men. This is one of the oldest Baptist churches in Copiah County.

Ninety-seven were added to First Church, Shreveport, during the recent Gipsy Smith meeting, 50 of them by baptism. The Church Chimes says, "We have never had better preaching, and never have the church members been more uplifted and revived."

Dr. T. L. Holcomb, newly elected Executive Secretary of the Sunday School Board, and his First Baptist Church in Oklahoma City, had a good day Sunday, April 14, with 7 baptisms, 28 additions, 1,571 in Sunday school, 447 in B. T. U. and 895 members remaining for the Lord's Supper.

I was recently called and have accepted the pastorate of the Gillsburg, Mt. Vernon and Robinson churches in southwest Mississippi in "The Old Mississippi Association." Mississippi is a Baptist state and this field offers wonderful opportunities for God's man in His work. We have had a terrible storm in this section which killed six people and injured several. We have been caused to marvel at the mighty power of God and to stand still and know that He is God. We sincerely hope you will remember us when you pray.—T. J. Delaughter of B. B. I.

We had a great day at Pleasant Hill in Greene County Sunday. Just began my work there as pastor and we had a Home Coming day which brought many of the older members together. We took our subscription for our Cooperative Program. Made special provision for the Record to be put in the budget. Planned for our Sunday school study course to begin soon. Made provision for installing a lighting system. We had visitors from four adjoining counties, and one family from Mobile, Ala. We hope to have a good B. T. U. and W. M. U. organized soon. Pray for the work.—Luther Turner.

Rev. H. C. Joyner of Enterprise passed away April 17. He had been preaching in Mississippi for more than 30 years. He was an alumnus of Mississippi College and for a while taught school and traveled extensively in the west. It was the editor's privilege to be associated with brother Joyner at Clinton a good many years ago, and to be with him in several revival meetings. He was a truly devoted pastor, earnestly seeking to know and do the will of God. He leaves a wife and two grown sons. His friends in every part of the state will feel bereaved by his going and deeply sympathize with the family. Brother Joyner's last pastorate was at DeSoto, and he labored to the end.

On Sunday, April 7, Dr. J. L. Peacock, Tarboro, gave to his people a statement of Baptist beliefs as follows: (1) That the New Testament is the only and all-sufficient Rule of Faith and Practice. (2) In Individual Soul Liberty—the right to worship God according to one's own conscience. (3) In Separation of Church and State—no taxes for church support. (4) In Autonomy of the Local Church—no ecclesiastical authority over the local churches. (5) In Regenerate Church Membership. (6) In Baptism of Believers only, and that by immersion—Baptism is not a saving ordinance. (7) In the Lord's Supper as simply a Memorial of Jesus' death for sinners. In contending for these principles, Baptists believe that their position is truly scriptural and in complete accord with the teachings and practice of the Apostolic Churches as recorded in the New Testament.—Ex.

Congressman J. M. Beck is credited with naming our age of the world "The Muddle Ages."

A ten days revival in First Church, Dallas, led by Dr. Truett who for 38 years has preached in nearly all his own meetings, resulted in 110 additions, 73 by baptism.

Dr. J. M. Walker, Aberdeen pastor, spent 3 days at Blue Mountain College recently. He gave a series of lectures to the students which were greatly appreciated.

C. E. Mathews has been 13 years at Travis Avenue Church, Dallas. The church has grown from 300 to over 3,000. Recently H. J. Appleman helped him in a meeting in which 155 were added.

Stranger—"What are they moving that church and the school house for?"

Native—"I'll tell you. I'm mayor of this here diggin's, an' I'm in fer law enforcement pure an' simple. We've got an ordinance what says they hain't to be no saloons within 300 feet of a church buildin' er school house, and so we're movin' the church an' the school."—Ex.

There are 912 Baptist students in Louisiana State University at Baton Rouge. Efforts are being made to give them proper religious care and training by cooperation of the First Baptist Church of Baton Rouge, the Executive Board of the Louisiana Baptist Convention and the Sunday School Board in Nashville. The president of the University is sympathetic with their efforts.

And now the big dailies in Tennessee are condemning the governor and the legislature in that state for a muddled condition which they have helped to create. A group of legislators, urged on by certain daily papers have withheld other legislation, specially proposed taxing laws, in the effort to force the legislature to legalize the sale of liquor. They are not interested in the welfare of the state, they are only interested in the liquor business, from which they hope to receive financial assistance. With the liquor crowd it is always rule or ruin.

It is a primary principle of justice and common sense that those who furnish the money for the promotion of any enterprise have a right to control or participate in the control of the work done by the use of the money. But the Roman Catholic Church asks the state to furnish money for the operation of their schools while insisting that the state shall have nothing to do with the management of these schools. The tax payers are asked to give money to teach things which are contrary to the belief of these tax payers.

It is hard for our people to realize the damage done by the storm to our people in Gloster and the vicinity. Dr. E. K. Cox says that half of the members of the church at Gloster had their homes blown away and practically lost everything in them. Of course the Red Cross is helping the community and most of us are contributors to the Red Cross. But as Baptists we ought to help our brethren. Every church in Mississippi can help. They need it now. "Bear ye one another's burdens and so fulfill the law of Christ. Inasmuch as we did it to one of the least of these my brethren ye did it unto me." Send to Dr. E. K. Cox, pastor Baptist Church, Gloster, Miss.

The Religious Herald well says that seven years ago a stranger coming to this country would have thought from reading a certain section of the political press that the Roman Catholics were the champions of separation of church and state. Everybody knows who knows anything that they have been consistent and unfailing advocates of the union of church and state where it would be of any advantage to the Roman Catholic Church. They are trying now in Ohio to get the state to support their church schools. They have done this before in New York, and they are angry at the present administration in Washington because this government will not interfere in Mexico in the interest of the Catholic church.

Dr. L. R. Scarborough has just been with Riverside Church, Jacksonville, Fla., in a revival meeting.

Mrs. H. P. McCormick died in Baltimore Mar. 28. She and her husband were several years missionaries in Mexico and in Puerto Rico.

Dr. C. O. Johnson of St. Louis is in a revival meeting with Dr. J. E. Dillard at Southside Church, Birmingham.

Quoted: "We do not believe that recovery can be realized by a revenue emphasis on man's vices. We believe that we must rebuild by drawing out his virtues."

The Biblical Recorder quotes a brother to the effect that Bertie County in North Carolina has more church members to the square mile than any other county in the state, and that it is the only county in the state that has no use for a jail, having no prisoners. It is also said that Baptists reign supreme in that county, among white people Baptists predominating, and among Negroes nearly all are Baptists.

The Kansas City Star recently had an editorial on "Let's Have Decency," in which it was said, "Not a promise of betterment under repeal has been fulfilled." And then specified the promises to prevent the return of the saloon, to stop bootlegging, to provide revenue. Ever since this fight began the editor of the Record by voice and pen has said that every argument of the wets is a lie. Some people are slow finding it out.

Congratulations to Texas Baptists! Secretary Alldredge says there are now more Baptists in Texas than in any state in the union, or in the world. In 1934, their centennial year, they passed Georgia Baptists. They now number 926,725. In Georgia there are 915,000, in North Carolina 750,000; though in Georgia there are more in proportion to population. There were 35,900 baptized in Texas in 1934, an increase of 3,408 over the previous year. Contributions were \$4,282,610 a gain of \$422,094 over the previous year.

The Commercial Appeal deserves credit for its campaign to reduce the number of automobile accidents. But its method could certainly be improved on. In spite of daily insistence on careful driving, the report a few days ago on the front page of that paper showed that deaths so far this year on the streets of Memphis caused by automobiles is nearly seventy per cent more than for the same period last year, that is 16 to 9. Total accidents increased from 570 to 647. The best way to prevent such accidents is to take away the liquor, but the Commercial Appeal advocates licensing its sale to everybody.

A member of the Missouri Legislature writes in Word and Way that while 90% of the members of the legislature are church members that the House passed a dog racing bill and a horse racing bill and almost passed a lottery bill. Many members from rural sections voted uniformly against bills that would have relieved the poor and oppressed. They voted against local option and against a bill to keep saloons away from church and school doors. He says: "There is no hope for the common people and the common good until men are sent to the legislature who cannot be bought and cannot be intimidated."

Alumni of the Southern Baptist Theological Seminary will meet at the Hotel Peabody in Memphis Thursday morning, May 16. Breakfast will be served promptly at 7:30. The two features of the alumni meeting this year will be (1) a brief memorial service in honor of the late Dr. A. T. Robertson; and (2) a dramatic presentation commemorating President Sampey's fiftieth year of continuous service in the Seminary. The sketch was written by Professor R. Inman Johnson and will be presented under his direction. Members of the Seminary Radio Quartette, Messrs. Felix Arnold, Lucian Pinnix, Claude Broach, and Raymond Coppenger, will assist in this presentation and will give several musical numbers. Tickets are fifty cents per person. Secure your ticket at the Seminary booth immediately upon arrival.

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SECRETARY HOLCOMB—THE MAN AND HIS QUALIFICATIONS
Millard Alford Jenkens

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It is deeply gratifying to the Sunday School Board, the universal approval that has come from Southern Baptists of their selection of a successor to the beloved and worthy Dr. Van Ness in the person of Dr. T. Luther Holcomb of Oklahoma City. The leadership of the Holy Spirit was plainly manifest, both in the procedure of the careful and prayerful committee to which was committed the weighty responsibility of presenting a name, and in the united conviction of the Board that the name presented was of God's selection, and that in inviting Dr. Holcomb to take up this responsible task, they were but voicing a Divine Call.

It would be impossible not to give place to tenderest and most sacred emotions, as we face the retirement of our long loved and faithful chieftain, Dr. Van Ness, who has enshrined himself in the deepest affections of our Baptist hosts of the South. Long and ably he has wrought unstrained by selfishness or narrow motive, and like Henry of Navare, he has born aloft the white plume of victory.

In coming to the bridge of this old true and tried ship, the new captain is not as one unknown, but as one of the most loved and best trusted of the younger leaders of Southern Baptists. A princely preacher, a pastor with the shepherd heart, a soul-winner of rare skill, a devout believer in the Old Book, a staunch defender of the faith and a denominational leader of superb ability, it is no easy task to give in one article a comprehensive appraisement of this many-sided and richly gifted man. It needs but a casual survey of the qualifications that fit him for the office to at once confirm the wisdom of the Sunday School Board in calling him to the leadership of this Great Cause.

1. Training and Equipment

Dr. Holcomb was born and reared in Mississippi. He is a graduate of Mississippi College, and of the Southern Baptist Theological Seminary. His first pastoral work was in his native state, and in one of those pastorates he brought his Sunday school to the Advanced Standard, the first in Mississippi, the first east of the Mississippi, and one of the very first in the South. Thus early, he expressed his evaluation of Sunday school organization and administration.

In his pastorate at Sherman, Texas, he brought the Sunday school to a high state of efficiency, and built the largest B. T. U. in the state. It was this notable work that called him to the presidency of the Texas Baptist Sunday School Convention, which is the largest meeting of its kind in the world, in its recent session enrolling 7,993. From there, he was called to the secretaryship of the Executive Board of the Texas Baptist Convention, where, according to both Secretaries Hopkins and Gardner the Sunday school, and Baptist Training Union received the greatest backing ever. The supreme luster of his brilliant career is yonder in Oklahoma City, where the building of a Sunday school plant had met with repeated delays, he set the stage and in one day got subscribed \$135,000, and has constructed, according to experts in the employ of the Board, one of the three greatest Sunday school plants in the South or America, the other two being in Abilene, and Amarillo, Texas, the state where he so laboriously and with such marked efficiency served, and led.

2. Breadth and Loyalty

He belongs to no section, but to the whole South. He belongs to Mississippi and Kentucky, and all points east. He belongs to Texas and Oklahoma, and all points west. To him the Bible is the impregnable rock of Divine inspiration. The New Testament is the unshaken Gibraltar of his faith, and the eternal foundation of our churches; and all time-honored Baptist principles find in him a champion.

3. Astute Organizing Ability

As an organizer he is in the front rank. His

ability here equips him for the oversight of our Sunday school, and Baptist Training Union work; and also organizational leadership of our field forces, a qualification essential to this office. He organizes not as a dictator, or driver, but as a leader, and evinces a leadership which there is delight to follow.

4. Familiarity With Our Educational Problems, and Character Building Through Constructive Christian Teaching.

Aggressive but sound; conservative, but not reactionary; orthodox, but not fanatical; old enough to understand the problems of age, and young enough to sympathize with the spirit of youth; scholar enough to be at home with intellectuals, and commoner enough to hold the confidence and respect of the humblest of our people; a man who contends earnestly for the faith once for all delivered unto the saints, and at the same time is abreast of his times in all safe and sane movements, is a pen picture of the man Southern Baptists have honored themselves in honoring him with this office.

5. Poise and Sympathy

Dr. Holcomb rides no hobbies, and holds no extreme views, but has a sympathy and understanding that makes him brother to all. Said Dr. F. M. McConnell, editor of the Baptist Standard, one of the sanest and most conservative men in the South: "Concerning the election of Dr. Holcomb as Secretary, will say that I cannot think of a man who is more definitely fitted for the place. The Board will not go wrong, in my opinion, if he is elected. We do not like to lose him this side of the river, but he is worthy of the greater place."

Firm in all his views, those who know him best, know that he is radical in nothing, but always a sane leader, and a bold and fearless preacher of the whole Word of God.

6. Judgment and Leadership

One word characterizes his judgment, and that word is "balanced." His proven denominational leadership is such as to assure his ability to direct and inspire the Sunday school work, and the workers, in a way to elicit the confidence and cooperation of the pastors and churches of the whole Southern constituency.

7. Executive Ability

It was but right, and proper, and praiseworthy that words of caution should come from over the field as to this responsibly important consideration, and it is with humble pride we point to a man whose record stamps him as one measuring up to all the suggested requirements. One of the most brilliant epochs, though fraught with the most trying circumstances in the financial history of Texas Baptists, was during his tenure as Secretary; and churches where he has served as pastor, have a golden chapter in their history that pays a like tribute to his genius.

8. Wholesome Godliness and Sane Zeal.

Piety without cant, and zeal without fanaticism are virtues that, wherever he has gone, have inspired Christians to higher plains of living, and have compelled the lost to seek the Saviour of their souls. All these fitting qualifications climax in strength of character, and stability of action that will command the respect, and confidence, and cooperation of all our people, pastors and laymen alike everywhere.

With happiest anticipations of the future work of the Sunday School Board, Southern Baptists extend to Dr. Holcomb heartiest greetings, and pledge deepest sympathy and support.

First Baptist Church

Abilene, Texas.

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PROGRAM, PRE-CONVENTION PASTORS' CONFERENCE, FIRST BAPTIST CHURCH, MEMPHIS

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Monday Night, May 13

7:30—Song Service and Prayers, under the direction of local committee.

8:00—Address, "Evangelistic Meetings on the Basis of a Great Book of Scripture," Dr. John R. Sampey, Louisville, Ky.

8:45—Address, "A New Deal in Evangelism," Dr. L. R. Scarborough, Seminary Hill, Texas.

9:30—General Discussion.

Tuesday Morning, May 14

9:30—Song Service and Prayers, local committee.

10:00—Address, "The Pastor, His Own Evangelist," Dr. Henry Alford Porter, Charlottesville, Va.

10:45—Address, "The Shantung Revival and How to Have One in America," Dr. M. E. Dodd, Shreveport, La.

11:30—General Discussion.

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HOW SPURGEON'S FAITH WAS HONORED
By Rev. A. Cunningham-Burley, London

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"I remember my feeling the presence of God at a dinner-table on a memorable occasion. There was a very large sum of money to be paid for the building of the Orphanage, and I was up with certain friends at Regent's Park—dining at the house of one of our brethren. I there mentioned that I was short of some £2,000, to meet an account which would very soon be due, but that I was sure that God would graciously give it, for it was His work and He would supply its needs in answer to prayer. We were discussing as to whether it was not rather bold to speak too positively about answers to a prayer of such a kind, and while we were still discoursing there came a telegram from the Tabernacle to me, saying, 'A person unknown has called and left £2,000 in bank-notes for the Orphanage.' I read the telegram to the friends assembled, and their gratitude and astonishment abounded. My dear old friend, Dr. Brock, who is now with God, said, 'Put down your knives and forks, and let us bless the name of the Lord': and he stood up and poured out his heart in a most wonderful manner in devout thankfulness to the Answerer of prayer. We all heartily joined in that act of devotion. The Lord was there; we felt His presence as much as if it had been a sacramental supper, for the Lord had drawn so near to us. If some one had said to us just then, 'Well, you know, this is a coincidence, a mere coincidence,' we should have laughed, and I for one should have said, 'It is a very blessed coincidence, and I hope it will go on coinciding! for truly its coincides with the promise and with my faith in God.' The devil does not give his followers such coincidences. Let me say that I have prayed, and God has heard me, and if that is only a coincidence, it has happened so many hundreds and thousands of times to me, and, I suppose, to you also, beloved, that we are not to be cheated out of a demonstrated fact by the unbeliever's impudent theories."

—BR—

Ptomaine poison comes of eating food which is unsuitable for human consumption. And you may have intellectual or spiritual ptomaine poisoning just as easily as you can have it in your body. Truth is we know a great many more people who are afflicted by the spiritual sort than by the bodily ailment. You probably know the symptoms, among them nausea, weakness, stupor, and griping. There are people who read so-called religious papers, and soon lose interest in their church work, become grouchy about the work and the workers of the denomination, full of complaints, and are constantly afflicted with griping. Somebody says, "Are you talking about the Russellites?" Well they certainly might be included in this category. But we know some who boast of the name Baptist who feed on rusty complaints and the spoiled food of prejudice and suspicion, till they have become fearfully afflicted with colic. And it is a serious disease. You may contract it by reading those papers which have flaming headlines about Baptist graft, etc., etc. Or you can catch it over the radio. Strange to say some people seem to enjoy having a bad case of colic, or ptomaine poisoning.

Editorials

THE SABBATIC YEAR AND THE JUBILEE

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The laws which God gave to Israel were not merely to regulate what we commonly call their religious life, but to regulate their whole life. It is difficult to conceive of religion that does not touch every phase of human life. Where indeed does the sacred end and the secular begin? If indeed everybody were a Christian and every Christian were controlled by the Spirit of Jesus, there would probably not be needed any civil laws or statutes to define our duties. If every man were God-ruled, there would be no need for any other ruler. In this case anarchism, or the lack of earthly rule and rulers would be the ideal state. But because men are not all Christians, and not all are ruled by the Christian spirit, then outward government or civil government becomes a necessity. God gave the Jews an opportunity to get along without government by earthly rulers, and they proved unworthy and incapable of such an opportunity. They could have been governed directly by God, under a theocracy. But they were untrue to His statutes and so had to be governed by men under God's appointment. Civil government became God's method of governing unregenerate men, men uncircumcised in heart and ears.

But in the beginning of the race of Israel God gave them laws regulating the whole of their lives, covering every phase of life, home life, business life, health, agriculture and industry. And these laws have never been excelled. The laws of sanitation among the Jews are still up to date. Moses may or may not have known anything about the germ theory or the circulation of the blood; but his regulations for personal and public health are in absolute accord with the best that is in modern hygienes.

But this is only to introduce the matter of the sabbatic year and the year of jubilee. The Jews were commanded to allow their land to rest one year in seven, and at the end of the seventh sabbatic year, the fiftieth year, they were to cancel all debts, free all Israelitish bondsmen and return the land to the original owner. As long as these laws were observed the people were prosperous. And when they disregarded them, their troubles began.

There are some of us who still believe that the Lord knew what He was doing when He put these provisions in His statutes for Israel. It is easy to see the social, financial and economic benefits which come of the adoption and observance of these laws. As to the permitting the land to rest one year in seven, we have partially adopted the plan at least in our efforts at rotating the crops, and allowing the land to lie out in pasture for a part of the time. Some way the Lord has built man's life around the figure seven. And we do well to recognize it and make provision for it. He wants one day out of seven of our time that we may recover our strength and give proper recognition to Him. He asks that the land be given one year in seven to renew its fertility and perpetuate its fruitfulness. To do this is to show human wisdom, and to give proper respect to the will of our God.

But more is included in the year of jubilee than in the sabbatic year. It is a year of religious observance and of return to normal healthy social and economic conditions. It was intended primarily to put a curb on the grasping disposition of the natural covetousness of men. It was intended to stop and prevent the cruel grinding of the face of the poor. Slaves were freed. Debts were canceled. Mortgages were removed. The slate was cleaned and the world and life began anew. It put new life and hope into those who were ready to despair. It prevented the utter wreckage of life and hope. It was ordained of divine wisdom, love, mercy and justice.

In the later history of Israel the people turned

away from God and disregarded His law. The prophets cried out against them and warned against the impending calamity and destruction of the nation but all in vain. The nation perished for its disobedience.

Now the principles involved in these laws of the sabbatic year and the year of jubilee are just as sacred and inviolable today as they were when given through Moses. And they must in some way be embodied in our agricultural and economic system if our system is to survive. It is no secret that our present system is tottering. Many remedies and palliatives are being offered, from the new deal on out. But it is still true that the wisdom of men is foolishness with God. Everybody knows that financial and economic conditions are on no safer basis now than they were four or more years ago. Money has been scattered to the four winds and spending has been quickened, but the foundations have not been stabilized.

There are intimations that people are feeling after the way back to the sabbatic year and the year of jubilee. Debts have been canceled which mount into millions. Moratoriums have become part of legislative programs. Limiting production has become almost a national policy. Share the wealth is a slogan popular with some and quite unpopular with others. These may be blundering efforts. Some of them doubtless are. But they are pointing in the right direction.

It is quite easy and quite common to say that if all wealth should be distributed today and all given an even start, that it would be only a short time till inequalities would return. Quite true. And so would the year of jubilee. When less than ten per cent of the people in this country own more than ninety per cent of its wealth, we are sadly in need of a year of jubilee. It has been too long delayed. Is this radicalism? Very well; it comes from Moses. And Moses claimed to get it from God.

BR — ABRAHAM AS EXHIBIT D —o—

In the eleventh chapter of Hebrews we are furnished a list of those who heard the voice of God, and ventured by faith to put Him to test, and became demonstrations of the reality of the invisible, spiritual world. Physicists tell us that there is nitrogen in the air, but you can't see nitrogen. How can you prove to me that there is nitrogen in the air? Can you reduce it to such form that it is demonstrated beyond question that there is nitrogen? Yes, they say, in one of two ways. Here is a plant that subsists on the air. It draws its food from the air. And when it is grown the roots will by chemical analysis show that they have gotten the nitrogen out of the air. Introduce your peas and peanuts. Or it can be done by electrical process. They build a power plant at Muscle Shoals and reach up in the air and gather the nitrogen and show it to you in the form of fertiliger or gunpowder. Now do you believe?

In the list of those introduced in the eleventh chapter to show that faith is a working principle, Abraham comes as Exhibit D. That is he is the fourth one whose testing of God is shown to have demonstrated the reality of God and of His dealing with men.

In the first place it is shown to be a genuine case of faith. There was the approach of God, and there was the response of man. Abraham was called. God spoke to him. The meaning of the message was definite and intelligible. In exactly what way this will of God was made known we are not told, but it was in a way to be unmistakable. God does speak to men. He impresses them with what they ought to do, with what He wants them to do. He spoke to our fathers in the prophets in many ways and many parts. And God is speaking to us today. "Today, if ye hear His voice, harden not your hearts." God gives us something to venture on.

Abraham made the right response, "When he was called, he obeyed." That is the genuine re-

sponse of faith. If it does not result in that, in prompt obedience, then faith has failed; there is no faith. When God spoke, Abraham got up and started. He stood at attention. He hit the trail. He turned his back upon Ur the walled city of the highly civilized Chaldees. He took the wilderness road. From a settled life he became a nomad. His face was toward the west and his ears were open to the voice of God. God had promised an inheritance.

He went forth not knowing where. But God knew and God had spoken. That was enough. This put iron in his blood, courage in his soul, lines of character in his face. He would have gone alone. That was his expectation. But his faith and courage were such that others caught them. His father sold out and went with him. His young nephew Lot was swept along by the contagion of faith. The voice of God had been heard, and this silenced every other voice and plea. "I will follow thee, my Savior, wheresoe'er my lot may be." Abraham became the pioneer of faith, the father of the faithful.

But he did not immediately realize the fulfillment of the promises. His faith must carry him on farther. He too must live by faith. "He became a sojourner in the land of promise," dwelling in tents. And the years passed on, without any actual possession. Isaac came, then the third generation and still they lived in tents, moving from place to place. He had the title deed. That was enough for him. He still held on to the promise of God. To him there was something more than landed estates. He looked for the city which hath the foundations, whose architect and builder is God. He looked away to the invisible, but real, actual, permanent, eternal. It was to be with God, to dwell where He dwelt. Surely that were a better possession.

These did not live to see all the material promises of God fulfilled. Sarah and Isaac and Jacob passed. But they "died in faith." They did not die in despair. They were still face forward toward God. They saluted the promises; they confessed that this life is only a pilgrimage. They had no desire to turn back. They desired a heavenly country. And God did not suffer them to be disappointed. And ever afterward God speaks of himself as the God of Abraham and of Isaac and of Jacob. He was not ashamed of them. They were forever with the Lord.

And when the climaxing test of faith came to Abraham and he was told to offer Isaac on the altar, he did not refuse or turn back. He gave his all to God and would withhold nothing. God honored his faith by restoring Isaac to him and he became forevermore the friend of God and heir of the righteousness which is according to faith.

BR — Does every good cause have its Gethsemane? Do our Baptist institutions have to face death before they are really worthy to live? Some of them certainly do. If Gethsemane is a crisis, surely it is a time when we should be on our faces and crying to God. Suppose Jesus had failed us and the world in Gethsemane! Nothing but the blackness of darkness would have been reserved for us. But he did not fail us. Being in an agony (intense conflict) he prayed the more earnestly. His sweat was like drops of blood falling to the ground. He "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death and was heard for His godly fear." Many a soul has its Gethsemane. Many of our institutions pass this way. Somebody has to pray the more earnestly. Ordinary prayers will not do. We must sweat blood. Some of our work is in danger. We have for some years been casting off the freight to lighten the ship. Who will go with the Master into the shadows of Gethsemane?

BR — The liquor advocates urged a referendum in Alabama, wrote three propositions for the people to vote on and were defeated. But now they are urging another proposal. Poor sports.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

IS IT FAIR?

One of the best men known to the writer has just left the Baptist Convention Board office. He came in to see if two Baptist Education Commission bonds which matured December 1, 1934, could be paid. These bonds are for \$500.00 each. This good man owes about \$1,000.00 to a bank. The bonds promise only 6% interest; the bank charges him 8%. He needs the money, and the bank wants the money. The Baptists of Mississippi are not only embarrassing this brother by failing to pay the money which was promised, but are forcing him to pay 33 1/3% more in interest than the bonds promise. Is it fair? Does it sound like the conduct of a Christian people?

These bonds were purchased in order to enable the Baptists of Mississippi to standardize their schools. Recognition by the Southern Association of Colleges was obtained by means of the money which was put up by the purchaser of these bonds, and money which belonged to purchasers of other bonds. Which is the more honorable, to be out of the Association with our debts paid, or to be in the Southern Association by means of the other person's money, which money he needs and which he cannot obtain. There is more than one way to take advantage. The gangster walks in and takes your money by force before your eyes. The thief slips in unaware and takes your money. The money which Baptists have used for securing a place in the Southern Association of Colleges and Secondary Schools was secured neither by force nor by stealth, but by getting into the confidence of good people by pledging the faith and credit of the Baptist denomination. The money could not have been obtained except by leading the purchasers of the bonds to believe that Baptist faith would be kept at par.

It is not a lack of ability to pay these bonds which caused default. It is a matter of indifference. If one-fourth of the Baptists of Mississippi had done as well last year as one one-hundredth of them did, every cent of the principal and interest would have been paid. How can our people expect success in the Lord's work until they deal fairly with their creditors?

—o—

ONE WEEK FROM THIS DAY

This is April 23rd. One week from today the Southern Baptist Convention year closes. We are today about \$4,000.00 short of the total receipts for April receipts of 1934. Financial conditions of the State should enable us to double April gifts of last year. If the interests of the Kingdom are laid upon the hearts of the people throughout the State next Sunday in an earnest, prayerful and appealing way, contributions will be forthcoming. We trust that every pastor and every person in a responsible position in all the churches will make an earnest appeal for liberal contributions next Sunday. If the contributions then are sent in on Monday promptly, they will reach the Board office before the books close on this Southern Convention year's work. Remember that along with helping all of the participating interests you will enable the Board to pay the bonds and interest which are long past due. It is possible for the churches to send in sufficient contributions to enable the Board to clean up all of last year's unpaid obligations. This is the last appeal for this Southern Convention year. Trust the Lord and do your best. There are hundreds of churches which have made no contribution thus far this year. Lord Nelson said in a crucial hour in England's history: "Every Englishman is expected to do his duty." Every Baptist should do his duty.

BAPTIST BOARD NOT LOSING MONEY

Some three years ago the Baptist printing press was sold. The records will show that the money which was put into this enterprise was not lost. A year ago last December the Baptist building was sold in order to pay educational debts. The records will show that the denomination's money was not lost in this investment. Some years ago half interest in the Baptist Book Store was sold to the Sunday School Board of the Southern Baptist Convention. Saturday, April 13, the Baptist State Board's remaining half interest was sold to the Sunday School Board in order that the proceeds of the sale might be used in paying debts made in the interest of our educational institutions. The records will prove that the money which the Board put into the Book Store was not lost. A statement just received from the bookkeeper indicates that the Board received back all money invested in the Book Store, and in addition thereto \$4,539.13.

The above facts should encourage the Baptist people of the State to contribute their funds, knowing that conscientious efforts are being put forth on the part of the Board to use them wisely and in accordance with instructions given by the Convention each year. The State Board still has no indebtedness of its own.

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ONE CONVENTION DAY FOR BUSINESS

There are important reasons why one day should be set apart early in the Convention, which meets in Meridian November 12-14, for the business of the Convention. This is just as important as it is to go and be reconciled with your brother before you offer your gift on the altar. If, and when, the business has been properly attended to, the day is not over, we can then return to worship, reports, recommendations, resolutions and previous questions. Heretofore, business has been running us to the middle of the night when Christian people et al should be sleeping. At the late hours our thinking is not so clear. We adjourn in confusion and the business of the Convention remains confused throughout the year. Furthermore, those who attend the Conventions should be impressed with the fact that the business of the Convention should occupy the center of the stage and the center of our thinking and conduct. Unless more attention is given to the Convention's business, some of our most consecrated and most liberal givers will withdraw, and leave the Convention in the wilderness just as the Lord left Israel. But if a day is set apart for business, and if the business of the Convention is taken seriously, the day will be the most profitable and best attended of the session. All bondholders should be invited to attend.

THE ADVOCATE IS "MIGHTY RIGHT"

"Some pastors let year after year pass and never say one word to induce their people to take a religious paper. Such neglect of the most helpful auxiliary in pastoral work is astonishing. Men who have understanding of the times take a different course. Here is what Joseph Parker once said of a religious newspaper:

"It is a pulpit on the wing—articles are sermons and reviews are spiritual monitors. There is a ministry of the pen as well as of the voice; it is the assistance which, in many respects, the ministry needs more than any other; but if the ministry would receive it, the ministry must recognize in every Christian editor a fellow laborer in the great cause of Christian education and moral progress, and must cease to think of the religious press other than as a colleague and a friend."—Christian Advocate.

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Writes Mrs. C. H. Kent, Liberty: "I've never enjoyed any paper as much as I have the Record."

Comment: Let's all help others to enjoy it.

—o—

Mrs. W. E. Potts, Myrtle, writes: "I had never had the Record before. It is fine. I want it continued."

LET'S GO

By A. L. Goodrich, Circulation Manager

U R NEXT

Brother Norman L. Roberts, pastor at Heidelberg, sent in a list of 33 names from his Heidelberg church who have recently subscribed for the Record. This makes 35 Record readers at Heidelberg. What brother Roberts has done others can do. What brother Roberts has done others SHOULD DO.

Thirty-six is more than many churches several times the size of Heidelberg.

HELL GET 'EM

Please send a complete mailing list for the Record sent to Decatur during 1934. WE ARE MAKING A DRIVE for the paper here and would like to know who is not getting the Record.

J. E. McCraw."

Any church in the state can average AT LEAST one subscriber for every ten members if this plan is followed. TRY IT. Your church needs the Record.

—o—

THE RECORD IS GOOD READING

"Dear Brother Goodrich:

I want to tell you how much I appreciate my Baptist Record. For the last two weeks I have been sick in bed, not able to be up so I had plenty of time to read the Record. I certainly enjoy Dr. Hatcher's writings on Southern Baptists and their Bible. I spent a day on the article of his in this week's paper, (April 4). As I studied, the truths soaked in. I have been helped very much in my Bible study by these pieces. I also enjoy Dr. E. K. Cox's writings from time to time. I enjoy every page and put it next to God's word.

Sincerely,

Mrs. Jessie Harmon."

—o—

OUR MISTAKE

In checking back over our honor roll list, we notice that Senatobia was not listed. Senatobia sent in a fine list of 22 and if we had a super-honor roll they would be there, for they have one subscriber for every twelve members and are expecting to send in more soon. Dr. H. L. Martin is their beloved pastor.

—o—

OTHERS COULD IF... SEE BELOW

One pastor writes, "There were only two homes getting the Record when I came on this field. Yesterday I secured 17, which will mean a great deal to our work."

THEY WOULD TRY. Also it would help them get a free Convention round-trip ticket.

—o—

RENEWALS COUNT

Several brethren have written asking if renewal subscriptions will count on a free ticket to Memphis. THEY CERTAINLY WILL.

—o—

WE ALSO MEET THESE EXCUSES

The Parable of the Folks who Were Too Busy

By D. H. Ives

Now it came to pass that the servant of a great religious paper journeyed to and fro throughout the land, and as he traveled in the paper's interest, behold, he met some who said unto him, "Thou dost indeed represent a great paper, and we believe that it should be in every home; but as for us, we take many papers already; moreover, we are too busy about our own affairs even to read our Bibles and scarcely do we glance at the daily news. We pray thee, therefore, excuse us in this matter."

Then did that servant marvel at the things which they said unto him, and he said within himself, "Would it not be cause for sorrow if, when these folk knock at heaven's gate, the Lord should say unto them, 'Trouble me not now, for I am too busy to let thee in?'—Biblical Recorder.

**WHAT WILL BE OUR GREATEST NEED AT
OUR MEMPHIS CONVENTION?**

Eldridge B. Hatcher

I am wondering if it will not be Forgiveness. Forgiveness for our failure and our idolatries. Forgiveness for our having been so much more anxious to save our churches, our statistics, our PREACHING services, our organizations and our standardizations than we have been to save the lost world.

If we, in convention assembled, should truly repent, would we not cause joy in the presence of the angels of God over one convention that repented more than over ninety and nine conventions that think they need no repentance.

Shall we come to Memphis in an humble, penitent spirit, or will we come elated over our past achievements and also self-confident and enthusiastic for planning for even larger accomplishments?

Are not the interests involved in our Memphis Convention almost infinitely more important than the interests involved even in the conferences now being held among the nations of Europe, Ought we not to come together saying in our hearts "Serious business before us and on us? The world is on fire and we have that which will quench its flames but we have not the power for applying it."

May I venture the suggestion that the chief problem before us at Memphis will not be the present awful condition of the world, but our own awful condition. Christ's church, as represented by us, and by Protestants in general, is in such a weak spiritual condition that this warrorn, lost world seems not to be looking to us for any help;—in fact it scarcely seems conscious of us. In many places it is treating the church with a sneer.

It is abundantly true that the church, even as it is today, is the world's greatest treasure and the world would be poor indeed if the church should vanish. But shall we not consider—"with the earnestness of drowning men"—the gigantic fact that the anaemic and partly standardized Christianity that we are presenting is not meeting the world-issue. Christ said that His kingdom "cometh not with observation," but are we not building a Christianity that can be, and seems eager to be, observed, and tabulated and reported and praised, and put before the public in attractive, spectacular fashion? In one of our Baptist state papers today occurs this editorial paragraph:

"Say what we will, there is a widespread feeling among Baptists that often times we are so stereotyped and standardized in our concepts and denominational propaganda and procedure that we do not leave sufficient openings for the proper exercise of the Spirit. We have men in all walks of life and in denominational positions and out of them who have expressed this feeling. They would not do away with the bones of necessary machinery but they do not want the bones to be dry and they want them clothed with sinews and flesh and breathed upon by the divine Spirit."

What shall we do then at Memphis? Ah, what a question! Is there not just one thing that we should do, and is not that one thing apparently impossible in our present mood, and that is to fall down, down, down into a self-despair, with broken and contrite hearts before God. But is there any prospects that we will come to Memphis with broken hearts. On the contrary are we not "happy in our work" and are we not reporting "great progress"? In fact, are we not getting along "splendidly," and quite largely without God? Are we not so rapidly standardizing our Christianity that it will soon be able almost to run itself without help from God? Are we not worshipping our own creations—our own idols—our fine churches, and their swelling enrollments—especially large since the present pastor took charge—our creeds, our modern church plants, our budget-balancing, our increasing receipts and other "visibilities."

Job was apparently the best man of his country and was probably praised as such by those who knew him, but after he had caught sight of God—"face to face"—he fell to the ground exclaiming "I abhor myself and repent in dust and ashes," and then he received a double blessing. Ah, that sight of God, God, GOD! Does not the entire value of our Memphis convention depend on whether we can get that sight? It is only the sight of God that will unbend our knees and break our hearts into penitence. Shall we be so busy—on the platform, in committee rooms and in auditorium and hotel lobbies—with matters human and mechanical and closely akin to our usual, annual convention routine that we will forget to look up, and will give God second place, or no place? Can our Convention—not formally but with the reality of people "panting for breath"—begin its sessions with its eyes upon HIM, HIM, HIM and keep them there as fixedly as Peter kept his eyes upon Christ when he started walking upon the water? Then we will find ourselves where Job was—in dust and ashes repenting; and where Isaiah was when, after catching sight of the Lord high and lifted up on His throne, he instantly fell down in the dust,—not talking about what he must be doing. He wasn't fit for doing anything. He was thinking only of his sins as his gaze rested upon God and as he cried, "Woe is me, for I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

We are eager for a great advance in missions. But possibly we are not fit for making such advance. We do not seem heart-broken even about the lost ones in our own community. Why then should we be expected to yearn for lost souls across the seas? The truth is far deeper. We must do more than merely try to stir up interest on the surface. We are not fit for the high and heavenly missionary adventure. Possibly we are too proud, too self-confident, too "capable," too "efficient," too reliant on the arm of the flesh.

Will we be busy at Memphis praying the prayer of the Pharisee in the Temple, thanking God that we are not as other conventions are, when possibly we ought to be smiting upon our breasts, praying the publican's prayer "God be merciful to me a sinner." Then we would go down to our homes justified rather than the other.

Men's extremity is God's opportunity. Will God find His opportunity in our Convention?

"If My people that are called by My name will HUMBLE THEMSELVES—WILL HUMBLE THEMSELVES—WILL HUMBLE THEMSELVES"

BARGAIN

ONLY 3 CENTS

Think of getting sixteen pages of Baptist news; state, home and foreign for only 3 cents each week! It tells you what Mississippi Baptists are doing. Tells you what foreign missionaries and foreign Christians are doing. Tells you what Southern Baptists are doing.

WILL YOU

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THE BAPTIST RECORD
P. O. Box 530 Jackson, Miss.

THE JOYS OF A RURAL PASTORATE By Harvey Gray

By invitation of our good editor I am offering this article either for his wastebasket or for the readers of the Baptist Record.* He was our guest and at the evening meal he said, "Brother Gray, you ought to be able to furnish us an article either on The Joys of a Country Pastor or on The Privations of the Country Pastor." In reply I said, "I ought to know more about the 'Privations'; but think I had rather discuss the 'joys'." So here we are!

To be a pastor any old place is the joy of joys to a man with a shepherd heart. If he lacks that one essential, he's a misfit and is bored to death at "ringing door bells" and conducting funerals. It will be difficult to hold this discussion to the one thing—The Joys of a Country Pastor. However, there are joys we country pastors have that you men under electric lights and on paved sidewalks never have and here's my sympathy extended to you. If I can put down on paper what really thrills and surges through my heart, some of you fellows will be wanting to come back home—back to the country.

There is the joy of freedom and the opportunity to live economically. But somebody is saying, is not the man in town free and does not his being a minister necessitate a life of economy? Yes; but in a country pastorate there is given a freedom of simple and carefree dress, the freedom from strict rules of conventionality. Some of us country pastors may so abuse this privilege until we become "seedy" and may never know how to behave in good company; but at any rate it is a joy to live out in the unconventional country.

Personally we find it possible and profitable to supplement our meager salary by having our cows, chickens, hogs, garden and truck patches. There is a temptation to let some figures talk just here, but we shall not do it. Suffice it to say we live at home and have plenty of it "such as it is and it is good enough, what there is of it," as the main said who tried to accept the apologies of his hostess. I find a real joy in "doing the things," as a boy across the river says of doing the chores. Growing baby chicks and peddling eggs has become a hobby. The exercise keeps me out of devilment and the returns make my boys rosy and robust. This to me is far better than walking two or three miles of pavement in the morning or chasing a golf ball over hills and hollows.

A second joy I shall mention is the joy of being close to nature. In the April number of The Progressive Farmer is the prize letter of Mrs. L. C. Chiles, Tipton County, Tennessee, on "Country Things I Love Most." Space will not permit a lengthy quotation from that letter. We commend it to you as expressing the things that make a strong appeal to the ear, the eye and the esthetic tastes of men and women. This paragraph from her letter burned its way into my soul: "I love the apple blooming time and love to hear the droning of the bees. I love morning meadows wet with dew, the dancing daisies of noon, the far off hills where twilight shadows fall, and night with its tender mystery of sound and God's starry sky. And at the close of each day I love to slip into my bed with the thought that all these mysteries say to me:

"Be still and know that I am God."

As these lines are written the eyes may be lifted to see a riot of beauty—dogwood and redbud shining through the green of tender leaves that preach to us the doctrine of God's resurrection. Soon it will be June—"And what is so rare as a day in June!" I like to glean through the lore of literature and feel the thrill that surged through the hearts of our poets as they walked hand in hand with God and wrote of the nearness of God to man through nature. Take for instance Bryant's "Inscription For The Entrance To A Wood":

"Stranger, if thou hast learned a truth which needs

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Is full of
Enough
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No school of long experience, that the world
Is full of guilt, and misery, and hast seen
Enough of all its sorrows, crimes, and cares,
To tire thee of it, enter this wild wood
And view the haunts of nature. The calm shade
Shall bring a kindred calm, and the sweet breeze
That makes the green leaves dance, shall waft
a balm

To thy sick heart. Thou wilt find nothing here
Of all that pained thee in the haunts of men
And make thee loathe thy life."

A third joy I find in my rural church field is the joy of laboring with an open-minded people. Country people are no better than the people in town. The fact is they are one and the same. The townspeople are merely country people gone to town. But there is a law that holds true in the lives of men. It is this: like begets like. The wide open spaces of the country make for wide open hearts and there is little of the narrow contracted spaces in the hearts of rural people. The broader the plains the bigger the hearts of the people are, as is evidenced by the big hearted folk of Texas. I shall never forget my first experience in a Texas country home. It was in Deacon Woodruff's home out from Gunter, Texas. Every room of his house was thrown open wide to his pastor-guest, the kitchen as well as the living room. Freedom was the word and open-heartedness was the law of his home. Hearts of Texans are as big as the plains. It is true in Mississippi and in any other state. Environment plays a part in heart building. The narrower the little valley in which a man lives, the narrower is his heart's openness and hospitality. Narrow lots with high board walls dividing will ultimately make for contracted hearts. Give me the open spaces and let my soul grow big with them.

A fourth joy is the joy of ministering unto a hungry people. What preacher is there who has not felt the thrill of a strike that sent a current through line and rod? Of course, preachers like to go fishing! Jesus found his disciples—most of them—out fishing. Well, did you ever have the good fortune to hit a lake where there had been little or no fishing done and find the fish "hungry as wolves"? Joy of joys! My, how you did catch them! Greater than that it is to climb into the sacred desk and cast out a line for souls. The country pulpit in comparison with the town pulpit is that out-of-the-way lake where fishing is so good. The country church is the center of attraction. It is free in the main from the distractions that the city or town church has. Aside from the radio—and they are few and far between in the country—the daily paper, and the consolidated school attractions the rural church services are the only sources of information, inspiration and social expression. This becomes the greatest factor the rural church pastor can have. Given the right man on the field with vision, spiritual zeal and consecrated leadership and a church folk with religion and heart-hunger, the possibilities are unlimited. This pastor has seen as many as seventy-five worshippers gathered in the rural mid-week prayer service. Town folk are fed so much and so often that it is a wonder they do not have dyspepsia. Most town churches are so highly organized that Sunday becomes the hardest day of the week from the standpoint of strenuous church going. We country pastors find difficulty in maintaining enough church organizations because of road conditions and the problem of transportation; but the point I am making is that even with handicapped organization we pastors find the hearts of the folk hungry and ourselves situated in places of little distractions. This is the glory of the rural pastorate.

Lack of organization, poor roads, and limited transportation should come in the article "The Privations of the Rural Pastor," and we mention them the second time, only, to say this other thing. There is joy in the difficult. The things we prize most in life are those things for which we have worked the hardest. The

"NO MAN CARED FOR MY SOUL"

William James Robinson, A.M., D.D.

In the margin of my Bible the quotation I have made reads, "No man sought after my soul." The 142 Psalm, from which I have quoted, is a pathetic plea for soul comfort. The soul that is hungry and is sincerely looking to God for spiritual satisfaction has everything in its favor. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." God is waiting to be gracious.

But there is a very significant implication in these words. "No man sought after my soul." No man cared to help the Psalmist to spiritual comfort. In how many congregations is this charge true today? The command to make disciples rests imperatively upon each disciple. There is no alternative. But, tell me, how many churches, Bible classes, or individual Christians are really concerned about the souls of men?

A gentleman who has occasion to visit, as a stranger, many men's Bible classes, said in my hearing recently, "No one in any class has ever asked me if I were a Christian, or in any manner, expressed any concern whatever for my salvation or welfare." Then he added, "I hear much said in these classes about social affairs, but have never yet heard a fervent plea for the surrender of hearts and lives unto God." This is not saying that this is true of all classes, but no doubt it is true of many.

Have we any right to claim that our churches, Bible classes, deacons and other laymen are concerned about the souls of men? A young minister went to one of his deacons and said, "Deacon, I have a confession to make. I don't love souls like I ought—like I want to." Am I justified in saying there are many such ministers in our pulpits today?

Surely nothing could do more to solve our church and social problems today than a genuine concern for the souls of men. "Go out into the highways and hedges, and compel them to come in, that my house may be filled," (Lk. 14:23). Any church or Bible class that incarnates the spirit of these words will bring others into fellowship with the Lord. It is the Lord's plan for spreading His kingdom. It will win—it cannot fail.

"The children of this world are in their generation wiser than the children of light," (Lk. 16:8). Our Lord did not mean to say that the servants of the devil are wiser than blood washed souls; but he did mean to say they press their claims more vigorously. This is evidently true. Many politicians are very shrewd. They know the voters that are dependable, the ones loyal to the other party, and use the utmost diligence to tactfully influence the ones open to conviction. The political precinct captains know a great deal more about the political convictions of the voters in their precincts than the pastors about their souls, and in season show a deeper concern.

A truly Christian man is an asset to any community; and a source of strength to the nation. He is the salt of the earth—the saving element in society. Their numbers increase in proportion to the concern Christians display for the salvation of the lost. It should be utterly impossible for any one to live in the vicinity of a church and truthfully say, "No man sought after my soul." But to our shame there are thousands of men near our churches who can say this truthfully. A goodly number attend our churches quite frequently who can say it. You can not believe that a voter could live in a precinct through an election and the political leaders not learn his political convictions.

The indifference of the leaders in our churches to the spiritual welfare of the membership is responsible for the fact that we lose so many members to the world. Their indifference to those "who need a physician" makes them an easy prey for the devil to lure away from the church. "We then, that are strong, ought to

bear the infirmities of the weak, and not please ourselves," (Rom. 15:1). It is true of many churches that a member may miss all the services of the church for weeks and not one of the church, not even the pastor, will show the slightest concern. This is enough to make angels weep and devils dance for delight.

Each church should be so deeply pervaded by brotherly love that no one could ever become careless without being zealously and tenderly exhorted to faithfulness. The church should be so deeply concerned for the lost that no one could say, "No man sought after my soul."

Kansas City, Mo.

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Lives within its income from gifts by Southern Baptists.

Has decreased bonded indebtedness from \$300,000 to \$165,500.

Owes second mortgage of \$73,900 to bank now in liquidation.

Debts are for property bought on order of Southern Baptists.

In 1917 there were six white Baptist churches with 1,242 members, and in 1934 the "Handbook" says there are 23 churches with 6,524 members, 4,516 in Sunday school, 61 B. Y. P. U.'s and 65 W. M. U. organizations. Church property, not including the Hospital and Baptist Bible Institute and the Rescue Mission, is valued at \$204,570 with total gifts of \$85,826.18 and \$15,018.79 for missions and benevolences.

BR W.M.U. TRAINING SCHOOL COMMENCEMENT, LOUISVILLE, KY.

Mrs. F. W. Armstrong of Plattsburg, Missouri, president of Woman's Missionary Union, is to make the address at the Training School at its annual commencement on Monday evening, April 29, at eight o'clock.

The graduating class is made up of twenty-one young women from ten Southern states. Miss Clara Brashears of Gunnison, Miss Jane Pinnix of Hamilton and Mrs. Jack Bridges of Meridian, represent Mississippi in this number. It is to be hoped that these young women, well trained for leadership positions, will find a place of service in our churches and denominational agencies and institutions.

BR
It is reported that C. A. Wingo of Union University, Jackson, Tenn., has been called to the pastorate of the church at Sherman, Miss.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Young People's Secty.—Miss Edwina Robinson
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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

(Reprinted from last week)

Article XII. (Constitution of B.W.M.U.) Delegates to Southwide W.M.U. Convention

"Delegates to the annual meeting of Woman's Missionary Union shall be selected from the list of those sending their names to State W. M. U. Headquarters office not later than two weeks prior to the annual meeting. The appointments shall be based on an equitable distribution according to districts and one delegate from each district shall represent Young People's organizations."

Do not delay sending your name to our office, Box 530, Jackson, Miss., if you desire to be a delegate. As you read the above take note of the equitable distribution. After sending your name and you fail to be appointed, just remember we must abide by the constitution.

—o—

In W. M. U. meetings and through letters to this office, we receive inquiries regarding programs to use in circles of W. M. S. Now the outline program in the W. M. U. department of Home and Foreign Fields has been prepared with especial thought of its being used by circles, the effort being made to avoid duplication of thought or material as used by the society in its regular missionary program.

—o—

Y. W. A. Focus Week

Focus—a central point, a point of concentration, a center of activity, interest, attraction or attention—Focus Week for Y. W. A.'s means that the Woman's Missionary Society will make the Y. W. A. in the W. M. U. family the center of activity, interest, attraction and attention for a whole week. I appeal to each society with a Y. W. A. to give your best attention to that organization for that week. If you have a number of girls not enrolled, join with the Y. W. A.'s in an enlistment campaign that week. As a society give an entertainment for them—since Mother's Day comes at the close of the week, a mother and daughter's "get-together" could be made an attractive feature.

In physics the focus is the point at which an image is found—in the society where you have no Y. W. A. to foster this is a good week to focus your activities on—organizing one. If you do this in deep earnestness you will find the image of a Y. W. A. formed. Our girls are worth any effort you set forth.

—o—

An Article of Interest for Mission Study

Through the cooperation of Miss Coleman who has provided the envelopes already stamped, I am sending you this letter with her announcement of the foreign mission books for 1935. I am delighted with the series the Foreign Board is giving us. The titles are attractive and the writers are missionaries who have lived long in the lands about which they write. Please note carefully the dates of publication and guard against premature orders or plans for using these books.

Let me thank you for your prompt response to my questionnaire in January with permitted me to report our victories and problems from all parts of our territory. You have received the minutes of the mid-winter conference, but there are a few items I wish to emphasize.

First, CONCERNING POINT SEVEN ON THE STANDARD OF EXCELLENCE. There has been confusion as to how the 50% record is to be obtained. This will be clarified we hope by

Young People's Column

—o—

Dear Y. W. A. Counselor:

Are you "Listenin'"? There are several things I want to talk to you about. Y. W. A. Focus Week May 5-11. You will see in all of the literature suggestions for focusing and then too, you will have so many original ideas and plans that you will want to use. The purpose of the week is to help:

1. The girls in Y. W. A.—
Through quickened interest.
Through deeper consecration.
Through increased effort.
2. The girls not in Y. W. A.—
Bring Y. W. A. to their attention.
Seeking to enlist them.
3. YOU.

We want all of you to listen in on the broadcast over WJDX, Jackson, on May 9th. It will be during "College Hour" that afternoon—exact hour will be announced in the Baptist Record when daylight savings time goes into effect—then, too you will know the radio program. Why not gather your auxiliary together and "listen in" all together?

Remember Ridgecrest Y. W. A. Camp June 25-July 5. Write for plans.

Remember State Camps—

July 22-24—Hillman College.
July 29-31—Meridian (Camp Maridale).

August 5-7—University of Mississippi.

August 12-13—Moorhead Junior College.

Find the one nearest you and begin making your plans to attend—all of you.

Yours in Y. W. A.,
Edwina Robinson

a careful re-wording of the explanation. Mrs. A. L. Aulick of Oklahoma has sent in a very clear interpretation which I pass on to you. Record the enrollment of the first class for the year. THEN ADD TO THIS RECORD THE NAMES OF ALL WOMEN IN SUCCEEDING CLASSES WHO ARE NOT IN PRECEDING CLASSES. If at the end of the year you have on this list 50% of your active enrollment, you have reached this point of the Standard. Isn't that simple? You must have two classes a year to reach it. You may have twenty—or more! If in all—these two or more—you enroll 50% of your active members, no member being counted twice, then you have POINT 7 safely "tucked away." Anyone who has attended the class for three hours study is counted a member.

Second, CONCERNING MISSION STUDY RECOMMENDATIONS IN PLAN OF WORK. There seems to be confusion among many concerning the recommendation for a book on home missions in the spring, one on foreign missions in the fall, and one on stewardship during the year. THIS IS NOT A REQUIREMENT FOR THE STANDARD. IT IS A RECOMMENDATION for a well balanced mission study diet during the year!

Third, CONCERNING ONE-DAY CLASSES. In the report for this year we are calling emphatic attention to the fact that the definition of a mission study class as a group of at least three women, studying a book under a leader for at least three hours is a MINIMUM. IT IS NOT THE STANDARD FOR A MISSION STUDY

CLASS. It is meant to be used by those women who cannot do any better! The extent to which one-day classes, twice a year, is becoming the ONLY mission study program for a W. M. S. is alarming. Surely if we would be MISSIONARY societies, we must have more than six hours of mission study a year! So this year we will call attention to the fact that the one-day class is a minimum fulfillment of mission study plans, and that only books on methods or books small in size and preferably presenting a single phase of missions be used for these. A list of such books suitable for use in a one-day class will be presented for your approval and use in the fall and spring.

Three recommendations were brought before the Executive Committee, to be acted upon at the May meeting. Please give your reaction to these.

1. We recommend that your mission study committee approach the Home and Foreign Boards, asking for a joint committee to plan a cycle of mission study books, looking to securing graded and correlated mission study books and helps for our use.

2. We recommend continued emphasis upon our established courses, institutes for training of teachers and enlistment of women and young people who have never before been in a mission study class. That for this last purpose we emphasize one or two especially attractive books through notices in W. M. U. magazines and pages in the state papers.

3. That for 1937 we work out a correlation between our study of the Negro and the activities of personal service in the field of Negro missions.

I am hoping many of you will be at the Mission Study Committee meeting on Monday, May 14, at the Peabody Hotel, Memphis. If you cannot come would it be possible for someone to come as your substitute with whom you have talked over the matters presented in this letter and to whom you have committed your own reaction upon them. We need a more responsible and deliberative group at this committee meeting than we have had in the past.

I am attaching to this letter two very interesting announcements concerning new books. Both the Foreign and Home Boards are doing their best to give us the best! Now let's urge the use of these books and see to it that these new books for young people, especially, are used. We have never before had books for all grades on Southern Baptist missions.

Lovingly yours,

Una Roberts Lawrence

ANNOUNCEMENT: THE HOME MISSION BOARD announces a revised and enlarged edition of WINNING THE BORDER ready by April 15. It will contain the helps for teaching and considerable new material in the chapters which will make the book much more valuable than the first edition.

ANNOUNCEMENT: THE HOME MISSION BOARD announces with great pleasure the publication on April 15 of a primary book on Home Missions, THE TRAVELING STORY HOUR by Miss M. Katherine Harris, price 35 cents. It is a book Sunbeams will delight in, both to read for themselves and to study and "play" with their leaders. It offers enticing plans for handwork, is illustrated with pictures and fascinating little hand-drawn maps, and has plans for scrapbooks and other projects accompanying eight most interesting stories.

Thursday

The

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

The quarterly meeting of the Yalobusha County Baptist Associational W. M. U. met with Water Valley Baptist Church on April 18th. Mrs. J. H. Page, the associational president, was unable to be present, so Mrs. J. G. Carpenter was chosen as her protom. Only four unions were represented, Water Valley, Oakland, Scuna Valley and Coffeeville. The superintendent protom conducted the devotional delivered the address of welcome. Mrs. Taylor Howard delivered the address of welcome. Mrs. E. L. McVey discussed the Ideal W. M. U. Member. R. L. Breland, substituting for an absentee, discussed Stewardship of Tithes and Offerings. J. H. Page discussed Stewardship Opportunities with Young People. Mrs. Taylor Howard discussed Stewardship of the Gospel. Mesdames J. M. Metts and W. B. Hunter rendered a beautiful duet. The official song, "Fling Out the Banner! Let it Float," was sung. During the noon hour the ladies of Water Valley served a delicious lunch in the basement of the church.

The afternoon was a great hour. Miss Pearl Caldwell, our own missionary to China, spoke to the women on the work in Pingtu, China. She stirred every heart present as she told of the wonderful work being done and the dire need in that heathen land. To the regret of all, Mrs. J. H. Page resigned as associational superintendent as she is leaving the county soon. Mrs. Taylor Howard, of Water Valley, was elected to serve as superintendent until next meeting. It was decided to meet the last week in August with Sylvarena Baptist Church located six miles west of Water Valley. Three pastors were present: J. H. Page, of Oakland, L. J. Crumby, of Water Valley, and R. L. Breland, of Coffeeville. It was a very helpful meeting.

Neshoba County Revival

At a recent meeting of the Neshoba County Association it was decided to hold a county-wide revival meeting of some ten days in Neshoba County. It was decided to begin the revival on Friday evening preceding the first Sunday in July. It will be held at Longino school three miles north of Philadelphia. Rev. D. O. (Scotchie) McCall, pastor of Philadelphia Baptist Church, will do the preaching in the meeting and brother Berk Parker, a young man of the community, a member of Spring Creek Baptist Church, will lead the singing. The pastors present pledged hearty cooperation with the meeting, as did also the laymen present. This is a splendid move. It is the purpose of those sponsoring the meeting to make it an annual affair.

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A card from Dr. Harry L. Martin, pastor of Senatobia Baptist Church, brings this good news: "Had pretty heavy operation, but am improving steadily and doctors assure me I shall soon be stronger than for years past. The Baptist Hospital, of Memphis, is a marvel of kindly Christian efficiency . . . Have preached several times now and had a number of additions to the church. . . Will be with Pastor Rushing in a meeting at Olive Branch last of May—my fourth meeting there." Glad to learn that this good preacher is at work again.

—o—

A card from Rev. A. F. Crittenden, our budget director, informs us that Yalobusha County may have an associational mission institute beginning May 27th or 28th. Those listed as possible speakers are Rev. Jacob Gartenhaus, Home Missions; Rev. A. Y. Napier, Foreign Missions; Rev. A. F. Crittenden, Cooperative Program; Rev. A. L. Goodrich, Christian Literature, and O. C. Miller, Orphanage work. This should bring a great blessing to our people.

—o—

Rev. L. J. Crumby, now located at Water Valley in Yalobusha County, is kept busy. He is pastor of Scobey, Sylvarena, Big Springs, Bethel, O'Tuckalofa and Dividing Ridge churches in Yalobusha County, and Anchor Baptist Church in Lafayette County. We are glad to have this splendid young pastor in our midst. He has planned a two weeks meeting at Sylvarena church beginning the third Sunday in July.

—o—

Rev. J. M. Hendrix was for many years an active pastor in Yalobusha and Calhoun Counties, serving many of the rural churches and did splendid work. We regret that owing to poor health he has had to give up all church work. His good wife also is in poor health. We greatly sympathize with these splendid people. May the Lord comfort them.

—o—

Veterans of the Cross

We have a number of older ministers who still linger on this side of the mystic stream, living in our state. We cherish their memory and praise the Lord for the work He has permitted them to do. May they

be permitted to be with us a number of years yet.

One among the oldest ministers now living in our state is Rev. J. L. Henderson who is now living in Pontotoc, Miss. He is now 91 years old but he is still clear on the great fundamentals of the Bible. He is as sound on the doctrines of grace as any one I know. You may not always agree with him, but you must agree that he is sincere and in accord with the plain teachings of the Word as he understands it. He was born in Edgefield, S. C., the son of Calvin Henderson and wife who was a Miss Garrett. When 3 years old his parents came to Green County, Alabama, and when six their home was in Tuscaloosa, Ala. In 1858 they came to Pontotoc County, Mississippi, and he has spent most of his life there.

He was married to Miss Jodie Johnston in Pontotoc County, Jan. 11, 1865. She died near Buena Vista, Miss., October 1876. In the fall of 1878 he was married to Miss Mollie Longest. In the summer of 1858 he was converted and joined Gilgal Baptist Church in Alabama, and was baptized by Joshua H. Foster, D.D. After coming to Mississippi he joined the Pleasant Grove Baptist Church in 1871. Soon thereafter he was ordained to the ministry by that church, Elders A. J. Seale and G. W. Ford constituting the presbytery. For the most part his work was in the Aberdeen Association. He was active in the ministry as long as his strength would permit. He organized a number of churches in that part of the state and served many churches as pastor. Among these were Mount Zion in Clay County, Center Hill in Chickasaw, Shiloh, Tackshish and Macedonia churches in the Aberdeen Association, and Chesterville in the West Judson Association. He did a splendid work, baptizing a large number of converts.

His education, he says, has been limited. He was seven months in the preparatory department of Mississippi College, 1870-1871. He had been a few months in country schools. He taught school some but depended mainly on farming for a support. He received some remuneration from the churches.

In the fall of 1860 he enlisted in the company of LaFayette Hodges, with which he remained for more than one year, during which time the company was at Iuka, Mobile,



Ala., and Pensacola, Fla. After the fall of Pensacola he and a number of his comrades joined Tucker's Forty-first Mississippi Regiment at Verona, Miss. He was in every battle with his company except one, that of Missionary Ridge. He stacked arms at Goldsboro, N. C., with Gen. Joseph E. Johnston, in the spring of 1865. He was a faithful soldier of his country in the Civil War, and he has been just as faithful as a soldier of Jesus Christ during his 64 years as a minister of the gospel. He has one son, Rev. E. R. Henderson, pastor of Central Baptist Church, Grenada, who is one of our strongest gospel preachers.

This information was secured largely from Foster's Mississippi Baptist Preachers.

—BR—

BAPTIST WORK IN FAR SOUTH BRAZIL

—o—

God gave us a most gracious service last night in our Esperanca Baptist Church of Porto Alegre. There were four candidates received for baptism, all adults. Three were baptized but one will follow later, with perhaps others.

We are witnessing the marvels of God's grace in this young missionary church. The church is paying its own rent, rent on a preaching hall in a small town ten miles away, is giving regularly to all mission causes, state, home and foreign, and every few weeks has a spiritual blessing by having a sacrificial special offering, and is under a building campaign. We have no more room to grow in our present hall with its several classrooms. Our largest congregations are in the streets. We ask our readers everywhere to join us in prayer that God may raise up some one to help us in this great task of evangelizing far South Brazil.

—Harley Smith.

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Sunday School Lesson

Prepared by L. D. Posey

For April 28, 1935

Subject: The Holy Scriptures.
Golden Text: O how love I thy law! Is it my meditation all the day. Psalm 119:97.

Scripture: Psalm 19:7-14; II Tim. 3:14-17. For supplemental study: Deut. 6:4-9; Josh. 1:8-9; II Kings 22:8-20.

Dates and places are omitted to conserve space.

Introduction

For the teachers of the lower grades, I would suggest that they use the passage from Second Timothy, and teach to them the importance of learning, while young, the Bible which is God's Holy Word. In those days, mothers began the religious training of their children as soon as they understood the meaning of words; and actually taught the Bible to them by the time they were five or six years old. This lesson furnishes a wonderful opportunity for teachers of small children.

The teachers of mature persons are again confronted with more material than they can possibly use.

The Lesson Studied

Perhaps the most important of all questions that will be raised in the study of this lesson, will pertain to the assurance as to whether or not the Bible is a really divinely inspired revelation from God? The affirmative answers to this question are many and varied. Among the answers, is the book itself. The writing of its subject matter covered a period of about sixteen hundred years. About forty persons were used as instruments, ranging from the rustic to the sage, from the fisherman to the king on his throne; still even the casual reader will observe the same spirit running through it all. Another point in this particular is, that while ancient as men count time, it is always new; and tonight as I write, it has the last word on the most recent issue pertaining to man's welfare, and that of the world at large.

Again, only God can fathom the souls of men in all the vicissitudes of life, and give a word picture of them in one book, so that each student may find in it his own replica.

Another assurance that the Bible is a divine revelation from God, is the exact fulfillment of prophecy. Only God could know and reveal things, naming countries, towns and persons hundreds of years previous to their existence as such. Instances of this kind are so numerous and well known, they need not be mentioned here.

A feature which Bible critics seem to overlook, is the care with which the records have been kept. The records of the development of this country since the landing of the Pilgrims in the Mayflower, a little more than four hundred years ago,

have been no better safe-guarded from error, than have the Holy Scriptures through all the ages. The Old Testament records have been kept by the Jews, to the fine point of the use of the title, a mere dot, so to speak, among the Hebrew sound characters, and on which the scribes greatly prided themselves. For the last nineteen hundred years and more, both the Old and the New Testament scriptures have been kept by Christians, among whom have always been included Hebrews by birth and training, second to none in character and scholarship. Therefore, when we read our Bibles, we have the joy of knowing that we have the inbreathed words of Jehovah as nearly as it is possible to bring them from the Hebrew and Greek into the English.

Further still: It is unreasonable to suppose that God would furnish all orders of His lower animate creatures with all the knowledge of every kind needed by them, and completely ignore that order created in His own image. Such thoughts impugn the character of God. To say that God could not reveal Himself to His rational creatures, is to contradict every day's experience. Man is certainly a higher order than a dog. Still I communicate with the dog in my yard every day. When I am ready for play, by certain words and signs, he understands me, and we have our game. When he gets fast by his chain and block, he howls till I go to his relief. But God is a Spirit, and so has man an immortal spirit. It is an axiom of nature that like can and does communicate with like.

The enemies of the Bible claim that the Hebrews developed their scriptures from Babylonian mythology. That is utterly false for these reasons: First, fact always precedes fiction. A love story could not be written before there was such thing as genuine chaste love between man and a woman. From that it follows that mythology is a corruption of fact, and that the divine revelation of FIRST things was corrupted by the Babylonians, hence facts revealed to man by God Himself.

Finally, God alone knew and could reveal the secrets we find in the Bible. A man might get two letters, one from his wife, the other from a person who could perfectly duplicate his wife's writing, spelling and phraseology. How then could he detect which was his wife's letter? By the fact that she wrote to him about things, which only he and she knew. God in His word has given to man that which only God knew, and which touched the cord in the human soul that responds only to that divine note.

My space has been taken, and I have not touched the lesson. It reminds me of some preachers besides myself, who take up the time for his sermon without ever discussing his subject at all.

But let me say that Deut. 6:4-9, is a perfect teaching on what the Bible should be, and what God meant for it to be, in every home. Because all homes have not so used it, there are now in the United States, according to reliable statis-

tics, more than twenty-five millions of young people between the ages of five and twenty-five years, that have never had one hour of religious training. No wonder the average age of confirmed criminals of both sexes, is only seventeen years. How awful hell will be to parents who gave these youngsters a being, but failed to teach them the way for well-being.

The passage in Josh. 1:8-9, should be memorized and made the motto of every young person in the world. If that were done, immediately the "Young Problem" would be solved.

The passage in the Nineteenth Psalm, gives an example of the power of the Word of God in the hands of a soul-winner.

The passage from Second Kings, tells what the Bible would do among the officials of a nation if it only had a chance. But as long as our national affairs are patterned after infidel Russia, there is no hope. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isaiah 60:12. Do you believe the Bible is true? I do.

Finally, in the passage taken from Second Timothy, we have the use of the Bible in the well regulated Christian home, where, through its teachings, the children are led to Christ, and trained for correct Christian living. How this nation needs more of that kind of homes now!

BR ARE YOU A CHRISTIAN?

—o—

I find that many professed Christians are uncertain as to whether they have been regenerated or not. The question, "Are you a Christian?" often brings such answers as, "I hope I am," "I try to be," or "I felt once as if I were but now I don't believe I am or ever was." Such answers on the outset seem to me to be a result of the idea that regeneration is always accompanied by a radical, highly emotional change. When the individual does not have this experience that he expects, he doubts, which seems to indicate that he just isn't sufficiently familiar with Scripture teaching on regeneration to feel safe. Another probable contributing cause of uncertainty is spiritual inactivity. It seems a rule that in order to grow one must work. It seems, also, that one can become flabby and soft and weak spiritually as well as physically.

I have noted that those who waver in uncertainty as to their acceptance with God drift into compromise with and indulgence in sin. One young woman, who had stated that she once professed faith in Christ and joined a church, frankly answered my invitation to accept Christ now with, "I do not want to quit some things I am doing now." It seems to me that two things are needful: (1) To emphasize the as-

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surances that are found in Scripture of salvation, and (2) To busy all members with duties for the Kingdom.

A second fallacy among many of our people seems to be the conception of God as a great Judge, terrible of mien, who jealously and unmercifully watches men to learn their sins and punish them. Attendant on that idea naturally comes a fearful attempt to satisfy Him or, aduersely, to rebel against His authority.

It is sufficient to point out the seeming fact that many have only one of the attributes of God in mind, His justice. Then, too, the interceding Christ seems to have no place in their thinking. If this be true we have the privilege of teaching them.

I rather think that I have cited two exceptions among Christian people. I hope so. Still, it behoves each pastor to sound his congregation to learn if they are all firmly anchored. Many may be drifting. The tendency toward these ideas may be more widespread than appears on the surface.

—Cecil Roberson.

—BR—
When a sinner starts out on a journey he never buys a return ticket.—C.

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When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK.—Adv.

COULD NOT DO HER HOUSEWORK



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DETERMINATION IN A LEADER

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"D," in the word leader stands for determination, and it is one of the leading characteristics of a leader. We are speaking today in terms of Christian work. The church is the appointed agency for the salvation of men. Its mission is to carry the gospel to the world, and the obligation rests upon all Christians, every one to the extent of talents and opportunities.

To do this work successfully there must be leaders—leaders who are determined, "for Christ's sake." And leadership requires more courage than following the beaten paths of the masses. One who leads must be one who loves; one who knows—and one who does. The desire to lead must be so strong that it will impel one to do everything possible to achieve.

Biography and history teaches us that most people who make notable successes, have had to be, at numerous times in their lives—determined. We find this true in Christian life. One who depends on the leadership of the Holy Spirit, often finds it necessary to follow the dictates of his own conscience, regardless of opposition.

Some writer has said that the greatest sign of human weakness is in decision, the I-will-do-it-iveness in a person is what the whole world admires.

God's word says whatsoever thy hands find to do, do it with thy might. Do we do it?

When we think of the leader of the Bible times many of them felt unprepared when God called them into service. Think of Moses, he was unwilling to go, and found excuses, he said "Lord, thou knowest that I am not a good speaker, and cannot talk before men," but the Lord said, "I will be with you and teach you what to say." Don't you think it still took determination on Moses' part to carry out this great command? But look what a great leader he made.

Today, God is calling for leaders to help carry out the great program that is being put over in our churches. Some feel as Moses did, but when we remember God's many promises to us, we take new courage and press on. For God says, "My word will not return void."

According to a recent article, an aged Christian was asked by his pastor to lead in the service of the evening. In the beginning he said, that he had not been expected to have charge of the meeting, but he said, "I have made up my mind that when I am asked to do anything in Christian work, even though I feel unprepared, I will try to do it." "I've done refusing." That is a fine resolution for every Christian to make, that no longer will I refuse to do what my Lord commands, but like Joshua of old, I will say, "The Lord our God we will serve and His voice we will obey."

In God's service, we are rewarded by our determination to lead in His name wherever it may be.

God's reward for Christian service is "His abiding presence." For He says, "Lo, I am with you al-

"MARCH TO MEMPHIS FOR MISSIONS IN MAY"
By Walter M. Gilmore,
Nashville, Tenn.

—o—

In a recent communication, Dr. M. E. Dodd, president of the Southern Baptist Convention, hit off the above happy alliteration which may well serve as a significant slogan for us from now until the meeting of the Convention May 15-18.

If all the cooperating churches of the 24,360 now in the Convention should avail themselves of their privilege of sending one messenger to the Convention and one additional messenger for each \$250.00 contributed during the past year to the agencies of the Convention, up to ten, we would have in Memphis approximately 30,000. But that might embarrass even Memphis with its unexcelled hotel and housing facilities. However, such an attendance is beyond our wildest dream. We ought to have at this meeting at least 10,000, and we may. The prospects for an unusually large attendance is fine.

Think of what this will mean not only to those who go to the Convention but to the churches from whence they come. For every messenger, if he goes with a serious purpose, will become better informed about our whole denominational program, will have his vision of world conditions lengthened and his soul fired with missionary zeal. The influence of this Convention will necessarily be reflected when he returns home in his church life.

From all indications the Memphis meeting will be preeminently a MISSIONARY Convention. The positive note of victory will be sounded. For a number of years we have been retreating and retrenching in our mission work but during the past year each month has shown a substantial gain in receipts over the same month a year ago. During the first three months of this year there was a net gain of \$82,913.59 over the same period in 1934.

President Dodd, who will deliver his Convention message the first afternoon of the Convention, spent the last half of 1934 on a tour around the world, visiting many of our mission stations in Europe and Asia. He will doubtless sound a high missionary keynote.

Dr. J. B. Weatherspoon, of our Seminary in Louisville, who is to preach the Convention sermon Thursday morning, in company with Secretary Chas. E. Maddry of our Foreign Mission Board, Richmond, has been surveying our mission work in China and Japan for the past four months. He will arrive in San Francisco May 8, just in time to reach Memphis to preach the sermon. He is also scheduled to make the principal foreign mission address Thursday night.

Other foreign mission features will be addressed by Dr. John W. Inzer, Montgomery, Ala., who recently returned from a several

ways." What more could we ask?

Mrs. R. E. Tynes,
Zion Hill Church,
Liberty, Miss.

months tour of our mission fields around the world; Dr. J. H. Rushbrooke, London, General Secretary of the Baptist World Alliance; Dr. Geo. W. Truett, Dallas, president of the Alliance, and briefer addresses by a number of our fine returned missionaries.

We dare say that no one can attend this Convention without becoming more deeply interested in the whole missionary program promoted by Southern Baptists. So in great numbers from every state in the South let us "March to Memphis in May for Missions."

—BR—

HEIDELBERG

N. L. Roberts, pastor, filled the pulpit here at the morning hour Sunday and was greeted by a good congregation. Owing to being invited to preach the commencement sermon Sunday night at the Moselle Consolidated High School, he was not present for the evening services. The pulpit at this hour was filled by Mr. S. E. Travis, layman of Hattiesburg. A large congregation of relatives and boyhood friends were out to renew acquaintances and participate in the service.

The Sunday school lacked seven of having a full enrollment present at the Sunday school hour. Two classes were 100% and one other lacked only one Bible of being perfect. The B. T. U. met in an assembly meeting before the evening preaching hour with Miss Ora V. Myrick, leader. There were 25 present and several visitors.

A committee from the W. M. S. headed by Mrs. J. E. King is diligently working to put the Baptist Record in each resident member's home. Subscriptions for one month has been sent in and the committee is meeting with further encouragement.

—Mrs. J. A. Lyon

GRAY'S OINTMENT
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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

JUST A WORD ABOUT OUR MEETING AT FABENS, TEXAS

—o—

It was my very happy privilege to go to brother Atley J. Cooper and his people at Fabens, Texas, for a meeting beginning March 17th, continuing through Sunday, March 31st. Brother Cooper has a wonderful work in Texas. He has been on the field only one year, but during that time has led his people in a debt paying campaign that resulted in the elimination of approximately \$3,000.00 of debt on the church, thus completing the payment of all of the church's indebtedness, and putting them in fine shape to go forward with a wonderful program. His field of work is located in one of the finest sections of West Texas, and his people are most appreciative of their pastor, and are proving their appreciation by following his splendid leadership. Through all of the illness of his son the church responded to his every need in a beautiful way with their money, prayers, and presence. I don't think I ever saw a people who were more considerate of a pastor than are the people of Fabens, of their pastor, brother Cooper.

Our meeting resulted in what I think was one of the finest church revivals I was ever associated with, crowds were so inspiring, throughout the meeting, and many were added to the church.

—J. H. Cothen,
Richton, Miss.

—BR—

Football Coach (to players). "Remember that football develops individuality, initiative, leadership. Now get in there and do exactly as I tell you." —Ex.



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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I am asked not to print an interesting letter just received from a friend. It is so unselfish and chary that I wish I might, for a letter of that sort may be helpful to more people than we think. Yet I can see the reasons she doesn't want it printed. Anyhow, though not a rich girl, she sends us \$2.00 for the orphans and brother Cormier. She says Mrs. Mayo's puzzles are fine, and that she enjoys them as much as any child might do. It is a nice letter.

Some one of our J. L. Club girls is always remembering me. This morning came a pretty Easter card from Mary Ruth Denson, one of my Mary-girls, of whom I have five or six. I hope, my dear, the sweet wish will come true.

We have had quite a number of visitors in our home during the past week. Jeannie Lipsey Club No. 7 came driving from Colorado Springs. I generally put it, or them, down on my book as J. L. and J. L. Club, and that means John and Julia Lipsey. (You notice that the initials of both are J. L. We just know they wanted to see us, because they drove thirteen hundred and something miles to do it! They left this morning on their return trip. While they were here Bettie and John Crawford, the last named sometimes called J. C., sometimes Johnnie, and their parents, of Brookhaven, and Julia Frances of Magee, with her father and mother, and Adele and Mary and Jimmie's daddy, of Memphis, have all been with us. Another dear visitor was Mrs. Sue Lipsey, the mother of Jeannie and Ann, now of DeLand, Fla. She was returning from a saddened visit to her girlhood home, but wore her usual lovely smile. All of these were not here at one time, but some at one time, some at another. It is lonely today, now that they are all gone. I was glad to hear from Adele and Mary and Jimmie's daddy that they were saving up some money to send us a little latter.

Two sets of answers to Mrs. Mayo's puzzle No. 11, one from Nannie Mae Roberts, the other from Annie B. Short, came a day or two ago. Both are correct, and I am putting both in, because they were both mailed April 19th, and also because they show some slight differences, some answers being taken from different Gospels. Fannie Mae's answers are all right, but were not mailed until the 20th, just getting here this afternoon.

Much love from,
Mrs. Lipsey.

Bible Lesson No. 4: April 25th
Joseph: Gen. 37:12-28

This is the story of ten cruel brothers. Joseph was a bright boy whose father loved him dearly, and spoiled him. His older brothers were jealous of him, and did not even like him, for Joseph had strange dreams which seemed to show that he would some day be much greater than they—dreams which came true.

One day, his father, Jacob, or as he was also named by the Lord, Israel, meaning, Prince with God, said to young Joseph, "I want you to go to Shechem where your brothers are feeding their flocks and see if they are getting on all right." So he set out, but got lost on the way, and was wandering around, when a man saw him, and told him his brothers had gone to Dothan. When he got to Dothan, they saw him a long way off, and actually planned to kill him! They said, "Here comes this dreamer. We'll kill him and put him in a pit,

and I guess we'll see what his dreams will come to." Did you ever hear of such wicked brothers? But Reuben, the oldest boy, did not feel as the others did; he took Joseph away from them, and told them they would put him in a pit, without hurting him. He meant to go back and get him out, when the others were gone, and take him back to his father. They took off the brightly colored coat that his father had given him, and put him down in a dry pit. I don't see how they could eat, after that, but they sat down to their meal, and just then, they saw a caravan of traveling merchants, carrying gum and balm and landanum to sell in Egypt. Judah proposed that they sell Joseph to these Ishmaelites, that would be better than to kill him, and try to hide it, for he really was their brother. So they agreed, and sold their young brother, their own flesh and blood, to be a slave in a strange land. We shall see what Reuben had to say about this, and how he felt, when he found out about it, for he was not with them when it happened.

—o—

Mrs. Mayo's Puzzle No. 12

1. What did God forbid people to worship?
2. Where was Jonah sent to preach?
3. Who called down fire from heaven that consumed the two captains and their fifties?
4. Whose sons were killed and his eyes put out before he was carried to Babylon?

—o—

Mize, Miss.

Dear Mrs. Lipsey:
Below you will find answers to Mrs. Mayo's puzzle No. 11.

1. Charger, Mark 6:28.
 2. Lazarus, John 11:35.
 3. Abraham, Gen. 22:9.
 4. Under a bushel, Luke 11:33.
 5. David, I Sam. 17:49.
 6. Ink.
 7. Ahab, I Kings 18:1.
- The answer spells—CLAUDIA.
Your friend,
Nannie Mae Roberts.

Answers to Mrs. Mayo's Puzzle No. 11

1. Charger, Matt. 15:11.
 2. Lazarus, John 11:35.
 3. Abraham, Gen. 22:2.
 4. Under a bushel, Matt. 5:15.
 5. David, I Sam. 17:50.
 6. Ink.
 7. Ahab, I Kings 17:1.
- The answer spells CLAUDIA.
Sent in by Annie B. Short, Union Church, Miss.

—BR—

A MODERN GOOD SAMARITAN

By Lee C. Gammill
Little Rock, Ark.

—o—

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

In the chill hours of the early dawn, when the city was still quietly sleeping, an ambulance was seen swiftly winding its way down the silent streets and it came to a halt at the ambulance entrance of the Baptist State Hospital. Attendants quickly removed the carriage from the ambulance to the hospital elevator, and in a few minutes a broken, bleeding form was lying on the operating table with the operating

room emergency force going into immediate action. The injured man, with blood streaming from gaping wounds, a long fracture of the skull, was the victim of that modern murderer, a "hit-and-run" driver who had left him on the street to die.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee."

With great care the wounds were cleansed, the flow of blood stopped, antiseptic dressing applied, treatment for shock administered, X-rays taken, and the patient removed to a quiet, clean hospital room where a trained nurse was in constant attendance.

This patient required long weeks of unremitting care and faithful nursing to bring him back to life and restore him to the usual walks of life. Time and again his life was despaired of, but finally he was able to leave the hospital a well man.

This man, struck down while on his way to work, was earning a mere pittance, and had a family to support, and he was wholly unable to pay his hospital bill. Under the circumstances the hospital cheerfully and willingly charged to "charity" the long hours of nursing service, the medicines, the dressings, the nourishing food, the clean linen, etc., etc.

This is, indeed, a faithful copy of the original picture of the "Good Samaritan" as painted by our Lord. The victim in this case had met with foul play while on his journey. The fact that an ambulance brought him to the hospital instead of a beast of burden, that modern antiseptics were used instead of oil and wine, that sterilized dressings were used instead of the inn, makes no difference in the faithfulness of the portrayal of this beautiful picture of the Good Samaritan.

Our Baptist Hospital is continually, day and night, ministering to those in need, saving life, giving hope and courage, restoring to usefulness broken and diseased bodies, and in addition it is ministering to the souls of men as well, through prayers, scripture readings, religious literature and the faithful service of Christian nurses.

—BR—

A man's pessimistic views are often caused by an intimate acquaintance with himself.—C.

DO YOU NEED PEP?

Mrs. R. H. Hanner of 2910 Norwich St., Brunswick, Ga., said: "I started taking Dr. Pierce's Golden Medical Discovery because my system lacked strength and I thought this tonic would build me up. I took one bottle and soon felt myself growing stronger—I gained in every way."

New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back. Only 75¢ at druggists.

HELPING ORPHANS

Perhaps you will recall that we made a suggestion sometime back about the Sunday schools of the state making a contribution of a penny for each year to be given as a birthday offering to the Orphanage. Our church sent \$18.58 the first quarter as against nothing for the same period a year ago. However, to date I see nothing from other churches of the state following the suggestion.

Now if this is a mistake or out of keeping with the wishes of the denomination, we will discontinue it as our purpose is to cooperate in the denominational program. We shall continue with this quarter to see further.

We have just closed a training school of our B. T. U. with an average attendance of 95—86 of whom took the examination. The teaching force was local talent from the Meridian churches. Our work otherwise is moving along very nicely, having had about 25 admissions, many of whom were for baptism the first quarter.

Hoping to see you at the Convention, I am

Yours truly,
N. R. Stone.

Hospital Month

The Ministry of Healing will be studied by Southern Baptists during the month of May. The second Sunday in May (Mother's Day) will be observed as "Hospital Day."

Healing Humanity's Hurt

Is our task, and helping crippled children is our specialty. Any gift to help the poor will be used for that purpose only. Our pay business enables us to meet all operating expenses. We owe nothing save for bonds which were issued to build the Hospital: and they are being paid 100% promptly at each maturity.

Southern Baptist Hospital

Louis J. Bristow, Superintendent
New Orleans, :: Louisiana

"What Saith The Scripture"
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss. ::

Jackson, Miss.

For Your Scrapbook

"Father, where shall I work today?"

And my love flowed warm and free.

Then he pointed me out a tiny spot And said, "Tend that for me!"

I answered quickly, "Oh, no, not there;

Not that little place for me!"

And the word he spoke, it was not stern;

He answered me tenderly,

"Ah, little one, search that heart of thine;

Art thou working for them or me?

Nazareth was a little place,

And so was Galilee."

—Eleanor Scott Sharpless

—o—

Associational B.T.U. Highlights

Riverside Association, Mrs. M. J. Dunn, director, has twelve churches with unions, thirty-three unions, 8 training unions, only missing the standard by two points.

Bolivar County Association, Mr. Bob Crosby, director, has twelve churches in the association, eight with unions, all eight with a training union, twenty-six unions. Fine interest.

Simpson County Association, Homer Ainsworth, director, has 20 churches with unions, all with a training union, fifty-seven unions, only missing the standard by two points.

Pike County Association, H. R. Parker, has seventeen churches with unions, all seventeen with a training union. Sixty-three unions. Within one point of the standard.

Lincoln County Association, Carl Kosanke, director, has 16 churches with unions, five with training unions, forty-six unions or an average of three to the church.

In these five associations, representing five sections of the state there are seventy-three churches with B. T. U.'s with an average of over three to a church. There are twenty-six B. A. U.'s, sixty-eight Senior Unions, Sixty-six Intermediate Unions, and sixty-five Junior Unions. If we can make this average, three unions to the church, for all the churches that foster training work we would have three thousand unions rather than eighteen hundred plus. And with our present plans we should be able to report such a growth within the year. *

—o—

Question—How long should a Senior president hold office?

Answer—Usually a year, elected each six months. Sometimes it is wise to continue a president indefinitely. Local conditions would govern the time limit.

—o—

Question—How can you get committees to work?

Answer—The president will see that all committees meet regularly

each month and plan their work. Unplanned work is never done.

—o—

Greenville Starts Story Hour

A letter from Director Denman of the Greenville church tells of their Story Hour recently started. They began with six members with the possibilities of a large attendance. It may be stated here that splendid material for the Story Hour is now given in the Baptist Training Union Magazine.

—o—

PONTOTOC ASSOCIATIONAL
B. T. U. has already chartered a bus for the State B. T. U. Convention meeting in Clinton May 29-June 1.

—o—

LEAKE COUNTY ASSOCIATIONAL B. T. U. had eight churches represented in their last meeting. It was a Junior-Intermediate program held the afternoon of the first Sunday in the quarter at Edinburg. Mr. Westcott in reporting adds, "I hope to be at the State Convention and expect to have a good representation from our county."

—BR—

FROM THE SIDE LINES

—o—

In July 1932 I suffered a complete physical breakdown which was diagnosed by the doctors as the result of overwork. I accepted this diagnosis as a matter of pride but I knew it was not. None of my kin-folks on either side ever did a thing like that, however much nobleness of distinction may go with it. In February 1933, realizing I was in the way of the work, I resigned my church and dropped out of all activities and took a place on the sidelines.

Unsolicited by anyone but myself

I have decided to write occasionally for the Record from the sidelines as a matter of past-time for myself. My writing may not interest the readers and it may annoy the editor. If it does the readers can pass it over and the editor knows what to do about it.

I am just back from a lengthy stay at Mayo's where I underwent an operation that I think will bring me back again.

2. The Record is one of the very best denominational papers in the South. Its editorials cannot be beaten and its news arrangement stands at the top.

3. I add a word of commendation to what brother Hewitt said about Tom Tomlinson. I have known Tom ever since he was a boy. He was as fine a boy as ever grew up in our country. His wife is gilt-edged every way. Any church wanting a real good pastor will make no mistake to take the matter up with him. He and his wife are O.K.

4. The write-up of Corinth on the first page of the Record, March 28, by Mrs. Everett is not only an interesting bit of history. It is also of rare literary merit. It is worth a place in the scrapbook to be read in the future for its history and for its literary value. Let this be one of many calls to our magazines and large dailies to use Mrs. Everett to write-up others of the fine old towns in Mississippi. There is much of romance, history, tradition and valuable facts connected with them if someone will only take pains to get it. Personally I would like to have such a write-up of Okolona, Pontotoc, Aberdeen, Starkville and others of these good places.

5. George Riley's death was a source of the deepest sorrow to me. In the first place he was as good a man as ever came into my life. A loftier soul was never among us. In the second place it will be fifty years next September since a number of us, he in the number, met for the first time on the campus at Mississippi College. A bond of friendship sprang up among us that has lasted all these years, growing stronger and stronger as time has

come and gone. I shall miss George's friendly handshake and his cordial "Hello, Duke!"

The "old boys" are going, going, going. No one asks where to. No one knowing would ask about Geo. Riley, Jim Dampeer, J. P. Williams, Tom Lowrey, "Uncle Si" Cooper, Bob Bunyard, Lockhart Logan, or any of a large list of worthies from the college who have gone on. We believe with all our hearts "They rest from their labors; and their works do follow them."

It has been passed out to the rest of us that we are facing the sunset of life. Yes; and yet no, my brethren. You are facing the sunset but the glow you see is not only the golden hue of a sunset, it is the aurora of the sun rising upon a perfect day that will never end. When I was a child I wondered why the closing exercises of a school were called a commencement. I thought it was an ending. Then I found it was the commencement after an ending. So, my brethren, your sunset however glorious will be lost sight of in the joyous commencement of the day when you hear the blessed words "Well done good and faithful servant thou hast been faithful over a few things.... Enter thou into the joy of thy Lord." God be praised for the Christian's hope.

—Thornton.

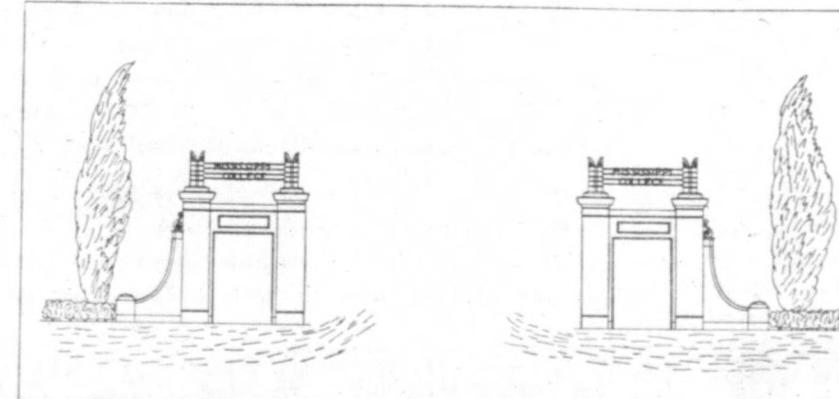
—BR—

B.T.U. ATTENDANCE APRIL 21

—o—

Jackson, First Church	178
Jackson, Calvary Church	135
Jackson, Grif. Mem. Church	257
Jackson, Davis Mem. Church	205
Jackson, Parkway Church	86
Jackson, Northside Church	25
Brookhaven, First Church	180
Liberty Baptist Church	83
Clarksdale, First Church	116
Columbus, First Church	203
Mt. Oral Baptist Church (Jones Co.)	48
Springfield Baptist Church (Morton, Miss.)	87
Union Baptist Church (April 14)	77
West Point, First Church (April 14)	128

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NEXT REGULAR SESSION
SEPTEMBER 9, 1935

For further information, address D. M. Nelson, President,
Clinton, Mississippi

B. S. U. Department**University of Mississippi**

Mr. Frank H. Leavell, Southwide B. S. U. Secretary, was at the University of Mississippi, April 7 to install the B. S. U. council that is to serve next year.

Shortly after his arrival Sunday morning, Mr. Leavell talked for a short time to the University Sunday school class.

At B. Y. P. U. Sunday evening Mr. Leavell gave briefly some of the interesting facts about Ridgecrest.

Mr. Leavell gave the message at the church service. The B. S. U. council was then called to the platform. After briefly stating the duties he was expected to perform, each council member turned on a light around the B. S. U. emblem. Miss Marian Leavell, the local student secretary, Dr. Purser, pastor, Mr. F. H. Leavell, Southwide Student Secretary, and Billy Stigler, representing the State B.S.U. turned on lights completing the circle of fourteen lights. Mr. Leavell then gave the charge and the council took the following pledge:

I PLEDGE ALLEGIANCE TO THE B. S. U. AND RELYING UPON DIVINE HELP, I PROMISE SO TO LIVE CHRIST ON THIS CAMPUS, THAT IF I WERE THE ONLY CHRISTIAN ON IT, OTHERS MIGHT COME TO KNOW CHRIST THROUGH ME.

Ole Miss B. S. U. Council, the Student Secretary, Miss Marian Leavell, and Dr. and Mrs. F. M. Purser were delightfully entertained by the Blue Mountain B. S. U. council Saturday. The first meeting was a council meeting with Miss Louise Leavell, president of the Blue Mountain council in charge. Billy Stigler, newly elected president of the Ole Miss council, introduced his council, giving the name of the office each one holds, after which Miss Leavell presented both old and new councils of Blue Mountain College. The retiring council members of Blue Mountain College gave briefly some of their achievements of the past year, giving the new members some idea of the work that is before them.

After an informal dinner, everyone went to the campfire, at which Dr. Purser, pastor of the Oxford Baptist Church led the devotional.

BR**NESHOBIA COUNTY****—o—**

Last Friday, April 12, though windy and cold found us at Neshoba church, and the people came out. We were called to order by the moderator of the association and brother J. R. Parker led us in his great way in some good old hymns. Brother D. A. McCall lifted us to new heights in a devotional.

Brother M. A. Davis brought us a wonderful message on Missions. In his way he led us to see the great commission in a greater way. We then had a report from the work in the county. Then a roll call of churches revealed 15 of the 22 churches represented.

At noon the ladies of the church

served a great spread that was enjoyed by all.

At the singing of the hymn "All Hail the Power of Jesus' Name," the people came back. Our first speaker was Miss Landrum from the W. M. U. Department, who brought us a wonderful message.

Then brother N. R. Stone of Meridian brought a good message from Old and New Testament. He lifted us high with the message.

To climax the day we had a real missionary message from our beloved State Secretary, Dr. R. B. Gunter on "Getting the Commands of God Carried Out."

This was Dr. Gunter's second visit to our county meeting in the last few months and we think by his personal contacts with the people is going to draw our work closer together.

It was a great inspirational day and we are better Christians and missionaries by attending. We have these meetings on Friday before the second Sunday in each month, so come and be with us.

Blessings on all,
John R. Breland.

BR**LAKE****—o—**

The young people in my community have recently organized a B. Y. P. U. and elected myself as reporter. I am going to send in a report every month to be published in The Baptist Record. For this month it will be as follows:

The young people of Hazel Baptist Church have recently organized a B. Y. P. U., with the help of the pastor, Rev. W. H. Woods, who is especially interested in young people.

All the members are interested in their work, and are willing to take parts and render them to the best of their ability. The B. Y. P. U. is divided into two groups which take time about in rendering programs. We plan to elect officers every three months in order that every member will sometime serve as an officer.

The young people are interested in The Baptist Record and working to get it in every home in the county.

—Annie Marie Harris,
Reporter.

BR**CANTON****—o—**

First Church Sunday school set a goal of \$100 as their objective on Missions Day in the Sunday schools. The offerings topped this goal by a safe margin. The class of young men taught by Pastor Campbell gave \$23.00 of this amount. Their teacher thinks these young men are as fine as any anywhere.

First Church B. T. U. held a Training School a week ago. It was under the superintendence of Rev. Arthur W. Talbert, 1830 Bailey Avenue, Jackson. Brother Talbert did the work in his usual fine way, and the whole union is feeling the impulse of it. Brother Talbert

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JASPER, GA.

brought with him brother Clifton Tate, as teacher of Juniors, and brother Earl Clarke, teacher of Intermediates. The whole faculty were equally fine.

BR**CHIPS****—o—**

"God never made an ordinary day,
The miracle of dawn comes every morn;
The bird-choirs always chant a lovely day—
Wondrous the breeze that rustles in the corn,
Life pushes upward in each blade of grass,
In every budding rose and spreading tree,
Building, as days, weeks and seasons pass,
The glory of the world that is to be.
(The earth).

"The hours, like swift battalions hurry by,
Each with chance to win the guerdon old;
The sun wheels down into the western sky
And rolls his chariot through the gate of gold.
Then twilight softly, silently unbars,
And earth folds its little cares away—
God never made an ordinary day."

"God has not promised skies even blue,
Flower-strewn pathways always for you—
God hath not promised sun without rain;
Joy without sorrow, peace without pain;
But he has promised strength from above,
Unfailing sympathy and undying love."

"Not for one single day
Can I discern my way;
But this I surely know,
Who gives the day
Will show the way,
So onward I securely go."

"God loves, he cares, he knows,
Nothing that fact can dim;
He will give the best to those
Who leave the choice to Him."

—C. M. Sherrouse.

BR

Two colored gentlemen who had just reduced the population of a farmer's hen-roost were making a "get-away."

"Mose," gasped Sam, "why you s'pose dem flies follow us so close?"

"Keep gallopin', nigger," said Mose, "dem ain't flies, dem's buckshot." —Ex.

RICHTON REVIVAL**—o—**

Sunday night brought to a close a really great meeting with brother J. H. Cothen and the Richton Baptist Church. The brethren who tried to seat the crowd Sunday say there were two hundred people turned away and the church was literally packed to capacity. One of the leading deacons made the comment that "It was an old time revival," and also that on an average the largest crowds ever seen at Richton.

There were twenty-nine additions to the church, a majority of whom came for baptism. All stores closed for the eight o'clock morning service and the school faculty and students were there in a body, and there was a hundred per cent co-operation on the part of the other churches of Richton.

The music was most ably led by brother L. V. Martin of Woman's College, who is in my judgment one of the sanest and most efficient and acceptable gospel singers it has been my privilege to work with.

—Harry L. Spencer,
Hattiesburg, Miss.

BR**PRAYER IN THE HOSPITAL**
By

Lee C. Gammill, Little Rock, Ark.

—o—

Perhaps in no other place are earnest, sincere prayers offered more continually than in our hospitals. When loved ones or friends are stricken by disease, when lives are almost snuffed out through sudden accident, how swiftly, how surely do men and women approach the mercy seat seeking help. How often does the patient himself lift his heart in supplication for relief.

These prayers ascending continually are a powerful spiritual force working with material agencies in bringing about the patient's recovery. This force, like electricity, is not visible, but very powerful. If some miracle should come to pass making visible to the eye these prayers that arise, there would be seen to hover over our houses of healing a cloud of sweet smelling incense, wafted higher and higher to the heavens—even to the throne of the Most High.

Ladies' Knee Length Hose

5 Pairs Knee Length Hose Prepaid for \$1.00. Guaranteed. Elastic Top.

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ALBERT EARL RAY
By B. W. Hudson

One of the mighty men of Israel has fallen asleep in Christ Jesus. On the morning of April 6th at 7:00 o'clock the spirit of brother Ray slipped away to be with the Father in "a place" prepared for him. In his home-going the Hinkle Creek Baptist Church has lost one of its most faithful, loyal, consecrated, and most ardent supporters. Brother Ray was a successful farmer and business man but these things were secondary. His chief business was serving his Lord. He was ever humble in his service and was never known to seek first place or the chief seat in his church, but invariably he would rather see his brother exalted than himself.

To him the Bible was the very word of the living God. Christ Jesus was never less than the Son of the Most High. He ever saw in the Cross and the atonement the only hope of a lost world. This was made manifest in that only at midnight before his going home early next morning he called for his sister to read to him God's word.

An abiding faith, loyalty to truth and righteousness, unselfishness, an unfailing optimism, were outstanding characteristics of his noble personality.

There are left to mourn his home-going a devoted wife, a daughter, two sons, a daughter-in-law, three sisters, four brothers, a host of friends and relatives.

May the God of great grace comfort his family and all who mourn because of his home-going.

BR

NORTHEAST MISSISSIPPI NOTES

—o—

The Northeast Mississippi Baptist Pastors' Conference met Tuesday, April 9th, with Bissell church five miles west of Tupelo. Brother Herman Dugard is pastor. Fourteen preachers were present and there was a splendid attendance of the local people. Brethren who were on

the program were: Johnnie Laney, J. S. Riser, J. F. Measells, O. H. Richardson, W. T. Darling, J. A. Rogers, C. W. Barnes and A. M. Overton. J. B. Parker is chairman and C. W. Barnes is secretary of the conference. Next session will be with Pleasant Hill church, Tuesday, May 7th.

Pastor Audie Wilson of Golden was recently married to Miss Lillie Ginn of Golden.

Many rejoice with the people at Shannon over the improvement in the health of their pastor, brother O. H. Richardson.

Pastor John Measells is doing the preaching in a meeting in the church at Amory. He is preaching through the gospel of John on the "Miracles of Jesus."

The Itawamba County Bible Institute meets at Fulton Tuesday, April 23rd.

Brother Clarence Palmer, formerly pastor at Iuka, is doing some extensive as well as intensive home missionary work in this section, preaching in jails, poor homes, CCC camps, on streets, in colored churches and school houses, etc. He is doing a muchly neglected type of mission work.

A. M. Overton is to be with Pastor E. R. Henderson and Central Church, Grenada, for a meeting, May 29th to June 6th.

Pastor H. G. West of Ecru is to be with the Fulton church, A. M. Overton pastor, for a meeting beginning June 23rd.

Brother Leo Green, student in Mississippi College, is to conduct a meeting soon in First Church, Tupelo.

The W.M.U. Convention at Corinth, April 2-4, was largely attended and caused all who attended to say "It was good to be there."

J. P. Colvin has resigned as pastor at Sherman.

Camp Creek, an old, historic church in Lee County, has just entered a new house of worship. This country church has raised more than \$1,800.00 in cash in the last seven months. A. M. Overton is pastor.

Sandy Springs church in Itawamba County had the misfortune of having their building blown away in the storm that wrecked Pontotoc.

W. A. Bell of Ruleville has declined the call to the Pontotoc church.

L. C. Riley of Marked Tree, Ark., formerly pastor at Okolona, is to be with Pastor J. A. Rogers and the church at Smithville in a meeting in July.

The Fulton church has done considerable building and remodeling during the depression, but they are not in debt. They use the voluntary tithe and offering plan of church finance.

BR

S. S. ATTENDANCE APRIL 21st

—o—

Jackson, First Church	978
Jackson, Calvary Church	1,014
Jackson, Grif. Mem. Church	736
Jackson, Davis Mem. Church	407
Jackson, Parkway Church	247
Northside Baptist Church	90
Clinton Baptist Church	370
Brookhaven, First Church	656
Liberty Baptist Church	123
Magee Baptist Church	257
Clarksdale, First Church	447
Columbus, First Church	618
Gulfport, First Church	558
Columbia, First Church	535
Laurel, First Church	567
Laurel, West Laurel Church	523
Laurel, 2nd Ave, Church	318
Laurel, Wausau Church	79
Pine Grove Baptist Church (Jones Co.)	76
Mt. Oral Baptist Church (Jones Co.)	87

ONE OF THE BEST

—o—

Hillman College is fortunate in being located at Clinton where the students have ideal social life and worthwhile contacts with many of our greatest denominational leaders, and where they can share all the opportunities of the state capitol without the distractions of the city. Hillman offers new homes for students and unusual advantages in music, business, and other subjects at rates that are lower than those of most other colleges for girls. Discriminating parents who want their daughters to have the best of care and training should investigate "Happy, Home-like, Hillman," Mississippi's oldest college for girls.

Address

M. P. L. BERRY, President
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CLINTON, MISS.

BR

Mother: "What, Bobby! You ate all that cake without thinking of your little sister?"

Bobby: "I was thinking of her all the time. I was afraid she would come before I finished."—The Sentinel.

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2:00am	9:00am	2:20pm	9:30pm	Jackson	7:15am	10:15am	4:00pm	10:30pm
5:00am	12:00pm	5:20pm	12:30am	Meridian	4:15am	7:15am	1:00pm	7:30pm
11:50am		10:30pm	5:30am	Birmingham	10:30pm		7:30am	1:15pm
6:45pm		5:45am	1:00pm	Atlanta	1:30pm		11:59pm	8:00am

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Town	No. Subs.	Town	No. Subs.	Town	No. Subs.	Town	No. Subs.
Ackerman	14	Fayette	22	Louisville	15	Richton	26
Bay St. Louis	32	Foxworth	31	McLain	28	Rolling Fork	15
Bay Springs	22	Georgetown	27	Magnolia	24	Rosedale	10
Batesville	5	Grenada	8	Mathiston	12	Sardis	4
Beaumont	27	Greenville	12	Marks	6	Sebastopol	18
Belzoni	13	Greenwood	12	Mendenhall	20	Senatobia	3
Brookhaven	22	Hattiesburg	25	Meridian	20	Starkville	15
Burnside	17	Hazlehurst	20	Monticello	29	Summer	8
Cleveland	11	Hernando	2	Natchez	23	Tunica	4
Carrollton	12	Houlka	9	Newton	20	Union	18
Canton	15	Houston	10	Noxapater	16	Vaiden	11
Clarksdale	7	Jackson	17	Oxford	12	Vicksburg	18
Collins	23	Kosciusko	14	Philadelphia	17	Walnut Grove	18
Columbia	24	Laurel	24	Pontotoc	8	Wiggins	28
Decatur	19	Lexington	15	Port Gibson	20	Winona	10
Forest	20	Lucedale	30	Raymond	19	Yazoo City	16

THE BAPTIST RECORD "Your Paper" Jackson, Mississippi

